

THE NARRATIVES OF THE ÚLAMA

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Contents

Transliteration.....	10
The Narratives of Sayyidut Tāifah, Hadrat Shāh Walīullāh Muhaddith Dehlwī.....	14
Narrative No. 1.....	14
Narrative No. 2.....	16
Narrative No. 3.....	16
The Narratives of Mirzā Mazhar Jāne-Jānā.....	18
Narrative No. 4.....	18
Narrative No. 5.....	20
Narrative No. 6.....	23
Narrative No. 7.....	24
Narrative No. 8.....	24
Narrative No. 9.....	25
Narrative No. 10.....	26
Narrative No. 11.....	27
Narrative No. 12.....	28
Narrative No. 13.....	30

The Narratives of the Úlama

The Narratives of Hadrat Shāh Àbdul
Ghanī Muhaddith Dehlwī

Narrative No. 1431

Narrative No. 1531

Narrative No. 1633

Narrative No. 1742

Narrative No. 1842

Narrative No. 1945

Narrative No. 2047

Narrative No. 2149

Narrative No. 2250

Narrative No. 2351

The Narratives of Moulānā Shāh Àbdul Qādir
Dehlwī52

Narrative No. 2452

Narrative No. 2553

Narrative No. 2653

Narrative No. 2756

Narrative No. 2857

Narrative No. 2958

Narrative No. 3059

The Narratives of the Úlama

The Narratives of Moulānā Shāh Ismā'īl Shahīd 60

Narrative No. 30 60

Narrative No. 31 60

Narrative No. 32 62

Narrative No. 33 66

Narrative No. 34 67

Narrative No. 35 69

Narrative No. 36 70

Narrative No. 37 72

Narrative No. 38 72

Narrative No. 39 74

Narrative No. 40 75

Narrative No. 41 78

Narrative No. 42 83

Narrative No. 43 87

Narrative No. 44 91

Narrative No. 45 92

Narrative No. 46 93

Narrative No. 47 95

The Narratives of the Úlama

The Narratives of Hadrat Shāh Àbdul

Ghanī Muhaddith Dehlwī.....31

Narrative No. 14.....31

Narrative No. 15.....33

Narrative No. 16.....42

Narrative No. 17.....42

Narrative No. 18.....45

Narrative No. 19.....47

Narrative No. 20.....49

Narrative No. 21.....50

Narrative No. 22.....51

The Narratives of Moulānā Shāh Àbdul Qādir
Dehlwī.....52

Narrative No. 23.....52

Narrative No. 24.....53

Narrative No. 25.....53

Narrative No. 26.....56

Narrative No. 27.....57

Narrative No. 28.....58

Narrative No. 29.....59

The Narratives of the Úlama

The Narratives of Moulānā Shāh Ismā'īl Shahīd60

Narrative No. 30.....60

Narrative No. 31.....60

Narrative No. 32.....62

Narrative No. 33.....66

Narrative No. 34.....67

Narrative No. 35.....69

Narrative No. 36.....70

Narrative No. 37.....72

Narrative No. 38.....72

Narrative No. 39.....74

Narrative No. 40.....75

Narrative No. 41.....78

Narrative No. 42.....83

Narrative No. 43.....87

Narrative No. 44.....91

Narrative No. 45.....92

Narrative No. 46.....93

Narrative No. 47.....95

The Narratives of the Úlama

Narrative No. 48.....	96
Narrative No. 49.....	99
Narrative No. 50.....	101
Narrative No. 51.....	103
Narrative No. 52.....	104
Narrative No. 53.....	105
Narrative No. 54.....	106
Narrative No. 55.....	106
Narrative No. 56.....	107
Narrative No. 57.....	108
Narrative No. 58.....	109
Narrative No. 59.....	109
The Narratives of Moulānā Shāh Muhammad	
Ishāq.....	111
Narrative No. 60.....	111
Narrative No. 61.....	112
Narrative No. 62.....	114
Narrative No. 63.....	115
Narrative No. 64.....	118

The Narratives of the Úlama

Narrative No. 65.....	119
The Narratives of Sayyid Ahmad Raibarelwī	
Sāhib.....	121
Narrative No. 66.....	121
Narrative No. 67.....	122
Narrative No. 68.....	124
Narrative No. 69.....	124
Narrative No. 70.....	126
Narrative No. 71.....	127
Narrative No. 72.....	132
Narrative No. 73.....	132
Narrative No. 74.....	134
Narrative No. 75.....	135
Index.....	137



The Narratives of the Úlama

Narrative No. 48	96
Narrative No. 49	99
Narrative No. 50	101
Narrative No. 51	103
Narrative No. 52	104
Narrative No. 53	105
Narrative No. 54	106
Narrative No. 55	106
Narrative No. 56	107
Narrative No. 57	108
Narrative No. 58	109
Narrative No. 59	109
The Narratives of Moulānā Shāh Muhammad	
Ishāq	111
Narrative No. 60	111
Narrative No. 61	112
Narrative No. 62	114
Narrative No. 63	115
Narrative No. 64	118

The Narratives of the Úlama

Narrative No. 65	119
The Narratives of Sayyid Ahmad Raibarelwī	
Sāhib	121
Narrative No. 66	121
Narrative No. 67	122
Narrative No. 68	124
Narrative No. 69	124
Narrative No. 70	126
Narrative No. 71	127
Narrative No. 72	132
Narrative No. 73	132
Narrative No. 74	134
Narrative No. 75	135
Index	137



Transliteration

The following method of transliteration of the Arabic letters has been used in this book:

ا	ā
ب	b
ت	t
ث	<u>th</u>
ج	j
ح	<u>h</u>
خ	<u>kh</u>
د	d
ذ	<u>dh</u>
ر	r
ز	z
س	s
ش	sh
ص	<u>s</u>
ض	<u>d</u>

ط	<u>t</u>
ظ	<u>z</u>
ع	á
ع	í
ع	ú
غ	gh
ف	f
ق	q
ك	k
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و	ū
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ي	ī, y

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The Narratives of the Úlama

Some Arabic phrases used in this book are as follows:

ﷺ	(<i>Sallallāhu 'alaihi wasallam</i>) May Allāh send blessings and salutations upon him - used for Nabî ﷺ
ﷺ	(<i>Àlaihis salām</i>) Salutations upon him - used for all prophets
رضي الله تعالى عنه	(<i>Radiallāhu 'anhu</i>) May Allāh be pleased with him - used for the <i>Ṣahābah</i> رضي الله تعالى عنه
جل جلاله	(<i>Jalla Jalāluhū</i>) The Sublime - used for Allāh جل جلاله
عجل	(<i>Àzza wa jall</i>) Allāh is full of glory and sublimity
رحم الله تعالى	(<i>Rahimahullāh</i>) May Allāh have mercy on him - used for deceased saints and scholars

The Narratives of the Úlama

بسم الله الرحمن الرحيم

الحمد لله وكفي وسلام علي عباده الذين اصطفى

I penned down whatever incidents of the elders of Deoband that I heard from *Hājī Amīr Shāh Khān Ṣāhib*. They were included in the book '*Arwāḥe Thalāthah*' under the section of *Moulānā Ḥabīb Aḥmad Kīrānwī* and *Moulānā Muḥammad Nabīh Ḥasan*.

My dear son, *Moulānā Muḥammad Sālim* requested me to go through them again and separate my narrations so that a collection of these specific narrations could be published. Therefore I have selected these incidents which are my own narrations. Several of these narrations have also been narrated by *Moulānā Ḥabīb Aḥmad Kīrānwī* and published in '*Arwāḥe Thalāthah*'.

May Allāh accept this collection and bless it. Allāh ﷻ is the one that grants ability.

Muḥammad Tayyib - 14-11-1373.

Narrative No. 2

Moulānā Àbdul Qayyūm Sāhib used to say that Shāh Waliullāh killed the prince of the jinns who was in the form of a snake. He was presented as a criminal in the court in front of the judge of the jinns. The judge acquitted Shāh Waliullāh due to the hadith, "Whoever kills in another realm, his blood is in vain."

This incident did not occur to Shāh Ahlullāh Sāhib. Besides this hadith, he heard other narrations from the jinn as well. Shāh Waliullāh collated these ahādīth and named the collection, '*Musnad Jinn*'.

Moulānā Àbdul Qayyūm Sāhib used to also say that he saw the Musnad. Khān Sāhib used to say that Moulānā Gangohī used to narrate this incident from Shāh Àbdul Ghanī Sāhib who related it to Shāh Ahlullāh Sāhib. I spoke to Moulānā in this regard but he remained firm on his opinion.

Narrative No. 3

When Shāh Waliullāh was in the womb of his mother, his father, Shāh Àbdur Rahīm one day went to visit the grave of Khājah Qutbud-dīn Bukhtiyār Kākī. He meditated and his perception was very

sharp. Khājah Sāhib told him that his wife was pregnant and her womb contained a Qutbul Aqtāb.¹ His name should be kept Qutbud-dīn Ahmād. Shāh Àbdur Rahīm accepted the advice and when he returned home, he forgot about it.

One day, Shāh Àbdur Rahīm Sāhib's wife was performing ṣalāh. When she made du'ā, two small hands appeared in her hands. She became afraid and asked Shāh Àbdur Rahīm Sāhib what was happening. He told her not to be perturbed as her womb contained Waliullāh. Therefore his original name was Qutbud-dīn Ahmad. Shāh Waliullāh used to write this name in most of his writings while the name Waliullāh became more well known.



¹ A very high category of saints.

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¹ A very high category of saints.

The Narratives of Mirzā Mazhar Jāne-Jānā

Narrative No. 4

It was the practice of Mirzā Mazhar Jāne-Jānā that he would enter the Jāmi' Musjid for Jumu'ah from the southern door and when he completed his ṣalāh, he would depart from the eastern side. After the Jumu'ah Salāh, a saint used to lay down his prayer mat on the northern side of the eastern entrance and sit there. He kept an earthenware jug with a smooth brick on it.

When Mirzā Mazhar used to complete his ṣalāh and exit the eastern side, he would kick this saint, abuse him, pull the prayer rug from under him, pick up the jug and fling it away and then depart. The people used to see this action of Mirzā Mazhar and regard it as below his status but no one had the courage to ask him about it.

Once a person mustered up some courage and asked him who the saint was and why he treated him in that manner.

Mirzā Mazhar replied, "The incident is that when I was a young boy, I was handsome. Those who liked

me, used to come to me. This man was from among those who liked me. He used to come to me. At that time we used to play like this. As I grew older, those who desired me began departing. There was one person who continued coming to me.

Allāh guided us and we turned our attention towards taṣawwuf. By the grace of Allāh, I was given permission. One day I thought that this man is a faithful friend and I should turn my attention towards him. When I focussed my attention towards him, I became compressed in his image. I saw him on a much higher level than myself. I became extremely perturbed. I respected him tremendously and left my place for him. I told him I was not worthy of that place. You sit in my place and I will sit in your place. He did not accept it. I insisted but he did not heed my insistence.

He said, 'You have to treat me now just as you used to do before.' I did not accept that. Upon this, he snatched away my entire ability. I was left completely empty handed. I became very worried and asked him to return my condition to me. He replied, "I will return it on condition that you promise to treat me as you were always treating me. And not here, but in the Jāmi' Musjid in front of everyone."

The abuse from your mouth also seems so good.

The Narratives of the Úlama

I sacrifice myself for you. Now tell me in the same manner.

I was compelled to accept this condition and I do this because of this compulsion."

Narrative No. 5

Shāh Walīullāh Muḥaddith Dehlwī, Moulānā Fakhrud-dīn Chistī and Mirzā Mazhar Jāne Jānā were contemporaries who lived in Delhi. A person wanted to test them to see whose status was higher.

First he went to Shāh Walīullāh and invited him for meals the next day. He told him to come to his house at nine o'clock the next day and not to wait for him to call him inside. Shāh Walīullāh accepted the invitation.

Then he went to Moulānā Fakhrud-dīn Chistī and invited him to come to his house at nine thirty. He was also not to wait for the host and partake of whatever food was available.

The man subsequently went to Mirzā Mazhar Jāne Jānā and told him that due to his business, he would not be able to attend. He invited Mirzā Sāhib to come at ten o'clock to his house.

The Narratives of the Úlama

All three Úlamā accepted the invitation. They went the next day to his house at precisely the time he mentioned.

Shāh Walīullāh arrived first at nine o'clock. The host took him to a room, left him there and went away.

At nine thirty, Moulānā Fakhrud-dīn arrived. The host took him to another room. At ten o'clock, Mirzā Mazhar came. The host took him to a third room. The three Úlamā sat in different rooms not knowing of each other's presence.

The host brought water, made them wash their hands and went away saying, "I am bringing the food now."

Several hours passed and the host did not arrive. He did not even come to see which of the guests were still there and which ones remained.

When the time of Zuhr came, the host realized that the visitors had to perform ṣalāh. First he went to Shāh Walīullāh and pretended to be ashamed. He said, "Hadrat, what can I say? I had a problem at home and could not bring the food." He gave Shāh Walīullāh a paltry sum of money and told him to accept it as a gift.

The Narratives of the Úlama

Shāh Waliullāh gladly took the money and said, "There is no problem. These things do occur at home. There is no need to be ashamed." After saying this, he left.

The host then went to Moulānā Fakhrud-dīn Sāhib and presented the same excuse to him. He also gave him a few cents. Moulānā Fakhrud-dīn said, "There is no need to be concerned. These things happen in most houses." He stood up, smilingly laid out his shawl, accepted the cents and wrapped them in his shawl.

After bidding him farewell, he went to Mirzā Mazhar, explained his excuse and gave him a few cents. Mirzā Mazhar took the money and put it in his pocket. Then he frowned and said, "No problem, but please don't distress me like this again in future." After saying this, he left.

The host described this incident to other people. They said, "Moulānā Fakhrud-dīn Sāhib is the most advanced in taṣawwuf because he stood up and accepted the gift with respect. Shāh Waliullāh was the most advanced in dignity and honour because he accepted the gift without rebuking the host. Mirzā Mazhar was the most advanced in outlining the limits by criticizing his inappropriate action in an

The Narratives of the Úlama

excellent manner and in view of the sunnah of accepting an invitation, he accepted the gift."

Imām Rabbānī, after narrating this incident, said, "Whatever be the opinion of the elders of that time, my opinion is that the status of Mirzā Mazhar is the highest because, in spite of having such a delicate temperament, he endured the wait with so much patience and said, 'No problem.'"

Narrative No. 6

If Mirzā Mazhar saw anything not placed properly, he would develop a headache. One day, Bahādur Shāh, the king, after much insistence, received permission to visit Mirzā Mazhar. It was the summer season. The king felt thirsty and asked for water. Mirzā Mazhar pointed to an earthenware jug and told him to drink the water from a cup.

The king drank the water and placed the cup over the jug. When Mirzā Mazhar's sight fell on the jug, he saw that the cup was not placed correctly. For a while, he continued looking at the cup. Finally, he could not bear it anymore and said, "You may be the ruling king but you haven't learnt how to serve as yet. Is this the way to place a cup on the jug?" Then Mirzā Mazhar said sternly, "In future, do not cause distress to me like this."

Narrative No. 7

One night, Mirzā Mazhar could not sleep because of the cold. An old lady servant came to know of this, so she came and asked him permission to make a duvet for him. Mirzā Mazhar granted her permission.

After Íshā, the old lady presented the duvet to him. Mirzā Mazhar was already lying down on the bed. He said, "Ma, now I am lying down. It is difficult for me to wake up. You come and put it over me. The old lady placed the duvet over him and went away.

In the morning, Mirzā Mazhar called his servant and said, "Ghulām Àlī, I could not sleep the whole night. See if there are no lice in the duvet."

Shāh Ghulām Àlī examined the duvet thoroughly. Where could there be lice in a new duvet? Due to sewing it in a hurry, some of the stitches were crooked. When these were straightened, Mirzā Mazhar felt at ease.

Narrative No. 8

Shāh Ghulām Àlī was a special attendant of Mirzā Mazhar Sāhib. When he used to fan the latter, he

would be very careful. But then too, when he fanned slowly and cautiously, Mirzā Mazhar Sāhib would say, "Miā, you have no life in your hands?" And when he fanned fast, Mirzā Mazhar Sāhib would say, "You want to blow me away."

Finally, one day Shāh Ghulām Àlī said in a lowered tone, "Hadrat, you are not satisfied this way nor that."

Mirzā Mazhar Sāhib became angry and rebuking him said, "Leave my fan." Shāh Ghulām Àlī began crying and asked for pardon. He asked Hadrat if he could once more continue with the service of fanning him. Mirzā Mazhar Sāhib granted him permission.

Narrative No. 9

One day, Qādī Sāhib came in some pompous clothing. Accompanying him was the son of a Sheikh. The latter felt thirsty. Mirzā Mazhar Sāhib granted him permission to drink water from the earthenware jar. The sheikh drank water and covered the jar with the glass.

Mirzā Mazhar Sāhib began holding his head, stood up and went to place the glass correctly. Coincidentally, the sheikh's trouser was inclining to one side. When Mirzā Mazhar Sāhib's sight fell on

him, he became perturbed. He said to Qādī Sāhib, "How do you get along with Sheikh Sāhib when he cannot even wear a trouser properly? Both his buttocks are in one panel of the trousers."

When it was time for Mirzā Mazhar Sāhib to leave the room, Shāh Ghulām Àlī used to go and clean the floor first. One day when Mirzā Mazhar Sāhib went out of the room, he caught his head and sat down. He said, "Ghulām Àlī, you have not learnt any discipline till now. See there, a twig is lying on the floor. Quickly pick it up."

Narrative No. 10

Once a person prepared some almonds and gave Mirzā Mazhar Sāhib some as a gift. Mirzā Mazhar Sāhib took the almonds and said nothing. The next day the man came and asked Mirzā Mazhar Sāhib if he enjoyed the almonds. Mirzā Mazhar Sāhib remained silent. He asked a second time and Hadrat remained silent. He asked the same question for a third time.

Mirzā Mazhar Sāhib could not bear it anymore and said, "Were those almonds or the soles of shoes?" He raised three or four fingers and said, "Do you get such big almonds? Only you could have prepared such unique almonds and on top of that, you still

want to be praised? *Louz* is the name for almonds and almonds should be the size of almonds so that a person can place one or two in his mouth after a meal."

Narrative No. 11

On another occasion, someone else prepared some almonds which Mirzā Mazhar Sāhib liked. He called Shāh Ghulām Àlī the next day and gave him some of the almonds. He spread out both his hands. Mirzā Mazhar Sāhib with extreme distress said, "Oh! Bring some paper and take the almonds in the paper."

Shāh Ghulām Àlī immediately brought some paper. Mirzā Mazhar Sāhib placed the almonds in there. Shāh Ghulām Àlī folded the paper. This distressed Mirzā Mazhar Sāhib once again. He held his head and said, "You are going to kill me and leave me. You don't even know how to wrap something. Do you wrap almonds in this manner?"

Mirzā Mazhar Sāhib then took the paper and folded in the proper manner. The following day he asked, "Tell me Ghulām Àlī, did you eat the almonds?" He replied, "Yes Hadrat, I really enjoyed them." Mirzā Mazhar Sāhib asked, "How many did you eat?"

Shāh Ghulām Àlī replied, "I ate all of them."

The Narratives of the Úlama

Mirzā Mazhar Sāhib was completely astounded and asked, "Are you a human being or a cattleherd?"

Narrative No. 12

Mirzā Mazhar Sāhib underwent trials and tests due to his delicate temperament. There was a lady of extremely bad character and foul mouth. Mirzā Mazhar Sāhib was inspired (*ilhām*) that if he married the woman and endured her evil character patiently, he would be rewarded.

Mirzā Mazhar Sāhib immediately sent a proposal and married her. The woman had extremely evil character and a foul mouth beyond description. Mirzā Mazhar Sāhib used to return home happily and she would begin her verbal abuse. He would sit and listen to her silently. He would not say a word to reproach her although he was boiling inside. Finally he would go away from there.

It was his habit to send a servant every morning to knock on her door, convey his salāms and ask her if there was any errand to be done.

According to the command, the servant would go to the lady, convey his sheikh's greetings and enquire about her well-being.

Instead of replying to the greeting, the woman

The Narratives of the Úlama

would hurl such vile abuse that even the listener would become perturbed. Mirzā Mazhar Sāhib had strictly ordered the servant not to hurl abuse at her, not to reply to anything she said and to listen to whatever she said.

One day a foreign servant was appointed to do this task. It was repeatedly stressed to him not to reply to the lady, but the poor fellow could not control himself. When he reached the door and conveyed the salām, the woman began her abuse. She said that he (Mirzā Mazhar Sāhib) had made himself a *pīr* (mentor) and sat and gave orders.

The servant tried his best to control himself but could not manage. He could not bear to hear his mentor being vilified. He became enraged and said, "Enough, shut up otherwise I will chop your neck off."

On hearing this reply, she became even more heated up. A dispute arose between the two with each one accusing the next.

When Mirzā Mazhar Sāhib heard the commotion, he immediately called for the servant, made him sit down and said, "You are ignorant."

He sent another servant. The latter heard all the abuse and came back. Mirzā Mazhar Sāhib used to

say, "I am extremely indebted to this woman. I have derived great benefit because of her."

In reality, by enduring her sternness and abuse, Mirzā Mazhar Sāhib's character became refined and all his anger and wrath cooled off.

Narrative No. 13

Mirzā Mazhar Sāhib's temperament was so refined that when a person who ate a lot and who was nicknamed 'akūl' (glutton) by the people, came to him, he would develop a headache at the mere thought of eating a lot. For a long while he would hold on to his head.

If he had to see the carpet slightly raised somewhere because of some pebble underneath, he would become restless and be greatly distressed.



The Narratives of Hadrat Shāh Àbdul Ghanī Muḥaddith Dehlwī

Narrative No. 14

Shāh Muḥammad Ishāq used to say that he saw the confirmation of the following ḥadīth with his own eyes. The ḥadīth states, "A person commits an act of the people of hell, then through destiny, he goes and commits an act of the people of paradise and enters heaven."

A priest used to frequent the gathering of Shāh Àbdul Àzīz Sāhib. He was the latter's friend from youth. They used to call him 'Nānā'. It was his habit to come every morning to the madrasah, take a bath in the well and worship the sun.

We loathed this habit of his but due to respect we never told him anything. When Shāh Àbdul Àzīz Sāhib passed away, I¹ became the principal. The priest continued with his habit but we did not tell him anything.

One day he was facing the sun at the well with a

¹ Shāh Muḥammad Ishāq.

The Narratives of the Úlama

spoutless metallic vessel in his hand ready to worship it.

Coincidentally, I reached there. I greeted him as I normally would. He supplicated for me and called me nearer. He said, "You know that your grandfather and I have been friends since youth. This friendship lasted till his death. We sat together, moved around together and were constantly together. He neither told me to embrace Islam nor did the thought strike me. But today, my heart is uneasy and I uncontrollably want to accept Islam because I have been worshipping the sun always. But today I thought to myself that whenever we want, we move around and when we want, we rest.

We can go wherever we want but the sun continuously moves around day and night without stopping once. This shows that it is compelled and more shackled than us and is never worthy of being worshipped.

I also came to know that Islām is the true religion. Son, make me a Muslim. Although I know about Islam but I want to embrace Islam at your hands so that you can be a witness for my acceptance."

I told him that he would have to be circumcised. He replied, "Whatever you say, I am prepared to do it."

The Narratives of the Úlama

I made him embrace Islam and had him circumcised. He also said that he had no sons or daughters. "Yes, I have grandchildren, but when I accept Islam, they would all oppose me. Therefore I want you to give me place to stay. I have enough provisions for eating and drinking."

I said, "If you want, you can give your wealth also to your grandchildren. I will serve you as I served my grandfather."

I gave him a place to stay and continued serving him. He remained alive for forty days and then passed away.

Narrative No. 15

The people used to say that Shāh Àbdul Àzīz was lax. But they were unaware of the difficulties faced by him. The era of Shāh Àbdul Àzīz Sāhib was one of complete dissension. It was extremely difficult to proclaim the truth.

Accordingly, Shāh Àbdul Àzīz Sāhib used to plan meticulously in order to promote Dīn. He abstained from issues which led to dissension. All the elders that I knew accepted Shāh Àbdul Àzīz Sāhib. Neither did they accept Molwī Ismāīl so much nor did they accept any other scholar so much whereas these people promoted Dīn with complete freedom.

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The Narratives of the Úlama

The reason for this was that Shāh Àbdul Àzīz Sāhib had to deal with people that were completely ignorant of Dīn. It was very difficult to bring such people onto the path. Shāh Àbdul Àzīz Sāhib guided them. This is proof enough of his perfect intelligence and wisdom. While the people whom Moulāna Ismāīl had to deal with were already on the right path or were not very far from it.

Now I will narrate to you the condition of that time whereby you can judge for yourself how difficult an era it was. It was an era of dissension and proclaiming the truth was very difficult. The Rawāfid¹ were predominant. Najaf Àlī Khān was ruling in Delhi. He had amputated the wrists of Shāh Waliullāh and made his hands useless so that he could not write any more. He assassinated Mirzā Mazhar. He banished Shāh Àbdul Àzīz Sāhib and Shāh Rafī'ud-dīn Sāhib from his territory. The latter two travelled on foot with their families to Shāhidrah.

Thereafter, with the effort of Moulānā Fakhrud-dīn Sāhib, they arranged for transport for the womenfolk. They continued to Phalt. However, Shāh Àbdul Àzīz Sāhib and Shāh Rafī'ud-dīn Sāhib did not obtain any transport. Shāh Rafī'ud-dīn went on

¹ Shī'as

The Narratives of the Úlama

foot to Lucknow. Shāh Àbdul Àzīz went to Jounpur on foot. They were ordered neither to mount any conveyance nor to be together.

The Rawāfid administered poison twice to Shāh Àbdul Àzīz Sāhib. Once they gave him the ointment of a locust through which he developed leprosy. On the journey to Jounpur, he experienced hot wind which created a severe sharpness in his temperament. As a result, he lost his eyesight during his youth and always remained extremely restless.

There was a predominance of pseudo-Sūfīs who had an influence on the king, the princes, the princesses and the general masses. Their boldness and audacity increased to such a level that they used to go to the Ulamā and say, "O ram of the masjid, give us something so that we can keep prostitutes, drink wine and take narcotics."

The Ulamā were compelled to give them something to the extent that even Shāh Àbdul Qādir Sāhib used to give something. But he used to say, "Take this and buy some food."

However, Shāh Àbdul Àzīz Sāhib never gave anyone anything. He always got away by using some plan. I will narrate to you a story in this regard which I heard from Moulānā Àbdul Qayyūm, Moulānā Gangohī and many others.

The Narratives of the Úlama

The servant of Qutb Sāhib went to Delhi and visited the Úlamā. Whichever scholar he went to, he would say that Qutb Sāhib had sent him to give him one coin and to tie a roll of yarn on his head. He did this by each ālim and went away from each one taking some gift. He went to Shāh Sāhib who very wisely told him that he did not have ablution at that time. The man put the yarn and the coin away. When he saw that Shāh Sāhib was not giving him anything, he said, "Hadrat, give me some blessed thing of yours." Shāh Sāhib replied, "You are the envoy of Qutb Sāhib. You have completed your task. When Qutb Sāhib orders me, I will also present something to him." The man was compelled to leave.

Listen to another incident. At that time there was a person called Molwī Naṣīrud-dīn who was a Sayyid from a family of Madīnah and he was the student of Shāh Sāhib. He used to live in Khānam Bazaar. He was an excellent orator and an intelligent scholar.

Once he and Shāh Sāhib went to Chandni Chowk. Shāh Sāhib had placed his hand on him because he (Shāh Sāhib) was blind. When they reached the place, there was much commotion there. He told Molwī Naṣīrud-dīn to go and see what was happening. He went and returned to tell Shāh Sāhib that it was nothing serious. It was merely some futile noise.

The Narratives of the Úlama

Shāh Sāhib told him to go and find out the actual reason for the noise. When Shāh Sāhib insisted, he said that a beggar was sitting there with his penis stretched out and tied to a string and he was saying, "This is the alif of Allāh." May Allāh forbid. Shāh Sāhib said, "Go and kick him so hard in his back that he falls down and tell him, 'The alif is empty while this one has two dots under it.'"

Molwī Naṣīrud-dīn went and did as he was told. The effect of this was that people ridiculed the beggar and he felt embarrassed and left.

Shāh Sāhib defeated falsehood in this manner.

There is another incident of his. At that time there was a deviated sect known as 'Imām Shāhī'. They used to shave their eyebrows and speak nonsense. The founder of this sect was a person known as Imām Shāh. The sect originated in Shikarpur. Because Imām Shāh's grave was in a garden, his followers used to keep names in relation to the garden. One person's name was Gulāb Shāh, another's was Chambelī Shāh and another's was Bahār Shāh etc.

During the British rule of India, the soldiers were highly respected. The squadron leaders were very highly paid. They also had extensive powers.

The Narratives of the Úlama

At that time, there was a man named Nasīm Khān of Shahjahanpur. He was extremely handsome and robust. He was also a poet. Nawāb Mustufā Khān has mentioned him in his book.

Nasīm Khān was a squadron leader in the English army. He took leave and was going to Shahjahanpur. On the way he stayed over in Shikarpur.

The place where he stayed had a garden in front. Imām Shāh was buried in that garden. Coincidentally, Nasīm Khān went for a walk in the garden. The successor of Imām Shāh lived in a house there. That house used to be called Mandit according to the custom of that time.

The successor that lived in the house at that time was Gulzār Shāh. While Nasīm Khān was walking, he reached the house and Gulzār Shāh heard his footsteps. He called out from inside, "Who is that?" At that time it was not the habit of people to give their full names. Nasīm Khān said, "Nasīm." Gulzār Shāh said from inside, "Nasīm cannot leave Gulzār." On hearing this, Nasīm Khān was so affected that he became a disciple of Gulzār Shāh. He shaved his eyebrows and adopted the path of taṣawwuf. He called his companions and told them they could use his belongings as they wanted. They could take his things to his house or take them home. He wanted

The Narratives of the Úlama

no contact with his house and friends. He told them all to go away home. He said, "Now I am going to live here."

He wrote out a divorce to his wife in the presence of witnesses and handed the paper over to them. He told them to hand the written divorce to his wife.

All his friends left him by Gulzār Shāh. The effect of Gulzār Shāh on Nasīm Khān was so amazing that the general public were affected by him. The Imām Shāhī sect progressed tremendously. After a few days, Gulzār Shāh passed away and Nasīm Khān became his successor. Many people turned to him.

After some time, he decided to visit Delhi where he met Shāh Sāhib. Nasīm Khān's head was in the skies due to the amount of people turning to him. Therefore he did not respect or honour Shāh Sāhib in the least. He went casually to him and greeted him in his own manner. He said, "Shāh Sāhib, till when are you going to remain in the shackles of Sharī'at? Come out from this prison and leave Sharī'at."

Shāh Sāhib replied with complete dignity, "Come Shāh Sāhib and sit down." He made him sit next to himself. For a long while he continued talking to him about other things. While conversing, he said, "Have you recited the Qur'ān?"

Nasīm: Yes.

Shāh Sāhib: Have you studied Persian?

Nasīm: Yes.

Shāh Sāhib: Have you learnt any Arabic?

Nasīm: Yes, till Mīr Qutbī.

Shāh Sāhib: Have you learnt to ride a horse?

Nasīm: Yes.

Shāh Sāhib: Have you learnt anything about the military?

Nasīm: Yes, I have learnt fencing, archery etc.

Shāh Sāhib: What work were you doing before?

Nasīm: I was a squadron leader in the army.

Shāh Sāhib: How long did you take to learn the Qur'ān, Persian, Arabic, military tactics and for how long did you work?

Nasīm gave the replies to each one.

Shāh Sāhib: When did you enter this chain (of taṣawwuf)?

He responded to this as well.

After making him reply to each of the questions, Shāh Sāhib challenged him and said, "O faqīr, pay attention and listen. You stayed for nine months in the prison of your mother's womb and could not make an exit on your own accord. For so many days you were a prisoner of your mother's breast and could not get away from it. For so many days you stayed in the prison of holding the finger. Then you stayed on the shoulder. Then you were a prisoner of the Qur'ān.

Your teacher may have even slapped you and hit you but you could not come out of this imprisonment. Then for so many days you were imprisoned for Persian and then for Arabic. Then you were imprisoned for wrestling and fencing, for horse riding and archery. For so many days you were imprisoned by the British and now you are imprisoned by the Eyebrow Sect. How can you call yourself free?

There is no one in this world that is free in any way. You are imprisoned by the Eyebrow Sect while we are imprisoned by Shari'at. But remember that your

The Narratives of the Úlama

imprisonment is raw silver. If you ask for its value, the value will be shown and without knowing the value, no one will take it. The royal stamp is on our imprisonment. We can receive change for it wherever we want."

Nasīm Shāh became totally embarrassed and left.

There are many other incidents of this kind which portray the conditions of that time. They also indicate how astutely Shāh Sāhib handled the matters of Dīn.

Narrative No. 16

Moulānā Àbdul Qayyūm's son, Moulānā Yūsuf used to say that when the British ruled, Shāh Àbdul Àzīz Sāhib said, "Now the government of India has left the hands of rulers for the hands of the wise. It is very difficult to come out of their hands." I heard this narration directly from Moulānā Yūsuf and via Moulānā Muhī-ud-dīn as well.

Narrative No. 17

There were four people in the family of Shāh Àbdul Àzīz Sāhib who were very generous. One of them was Shāh Rafī'ud-dīn regarding whom Sayyid Aḥmad Khān has written that his wallet always remained empty.

The Narratives of the Úlama

He used to sit on the porch outside his house. There was no carpet on the porch. There used to be a straw mat there and sometimes he would give that away also and sit on the ground. He used to do the work of the ladies of the locality.

Miājī Muḥammadī used to say that one day Shāh Àbdul Àzīz Sāhib went to buy the goods of the womenfolk. There were several goods of different kinds. Therefore he tied them in his shawl. When the shawl was filled, he put some in his kurtah. When there was no space there as well, he put some in his hat. Khān Sāhib said, "Hadrat, give me the dall, empty your hat and wear it." Shāh Àbdul Àzīz Sāhib replied, "No, everything of a Muslim should be used."

The second generous person was Moulānā Shāh Ishāq Sāhib. When he went to Ajmer and the guards of the grave followed him, he told them, "Don't come to me now. First I want to visit the grave. After I have finished and I go to my room, then you may come."

The guards did as he said and went to his room. Shāh Àbdul Àzīz Sāhib gave them a large amount of money. On seeing this, the guards said, "Who calls such a person a Wahhābī? Till now we have not seen such a person. Only a certain lady came and gave us something. But she also did not give so much."

The Narratives of the Úlama

This was his conduct with regard to his personal wealth. If anyone asked him to intercede, he would unhesitatingly do so.

Consequently, he wrote one thousand letters of recommendation to the Nawāb of Farrukhabad. He complied with every letter. Finally he was compelled to tell Hadrat that his letters numbered one thousand. Shāh Àbdul Àzīz Sāhib said, "I have really caused you distress, but I cannot live without intercession. Do not practise on my recommendations."

Moulānā Gangohī narrated this story and remarked that each person has his own temperament and nature. The nature of Moulānā Ya'qūb was against this. He never wrote a letter of intercession for anyone. He used to say, "There are two problems in this. If intercession is not made, it causes distress to the person wanting it. And if the intercession is made, it causes distress to the one who is requested to make it. The reason for the cause of distress to the one who seeks intercession is his own request while the distress of the one from whom intercession is sought is without reason, therefore I give preference to the distress of the seeker of intercession over the latter."

Moulānā Gangohī, after mentioning this, used to say

The Narratives of the Úlama

that his own preference was that of Moulānā Ya'qūb and that he also did not intercede.

The third generous person was Moulānā Ismā'il Shāhīd. Compared to Shāh Muḥammad Ishāq, he was more organized.

The fourth generous person was Moulānā Muḥammad Úmar, the son of Moulānā Ismā'il. He would search his house for giving things away. If anyone asked him for a hat, he would give the hat. Then he would say, "Okay, take this turban also." Then he would say, "Good, take this kurtah as well." He would even give his trousers away.

Narrative No. 18

When the book, *Tuhfah Ithnā Àshariyah* of Shāh Àbdul Àzīz Sāhib reached Lucknow, the Nawāb of Lucknow who was controlling the government, gathered the Shī'ah Mujtahidīn and asked them to write a response to it.

From among the Shī'ah Mujtahidīn, Daldār Àlī Khān took up the cudgels to give a response. Because the eloquence of the book, *Tuhfah Ithnā Àshariyah* was per excellence, he requested Mirzā Qatīl to write a response in his own words after Qiblah-waka'bah gave a response. Qatīl proffered an excuse saying

that he was unable to match the Persian of Shāh Àbdul Àzīz Sāhib.

Qatīl explained, "I have a relationship with a prostitute in Delhi. I wrote a letter to her using all my capabilities to the maximum to be as eloquent as possible. She took the letter to all the capable people of Delhi asking them to write an answer to it.

No one was able to write an answer. She was compelled to take it to Shāh Àbdul Àzīz Sāhib and told him that she had been to everyone but no one was able to accept the challenge. Shāh Àbdul Àzīz Sāhib heard the letter and spontaneously gave the reply. That letter has been with me for six months and I am making an effort to write a response to it, but till now I have been unable to do so. You tell me now, how am I going to manage writing a response to his book?"

When Qatīl made an excuse, Qiblah-waka'bah wrote the response. Nawāb Sāhib presented this response to Qatīl and asked him how the response was. Mirzā Qatīl looked at it and said, "If you don't mind me upsetting you, I will reply?"

Nawāb Sāhib said, "Go ahead."

Mirzā Qatīl said, "The truth is that Qiblah-waka'bah

could not even name his book properly. Shāh Àbdul Àzīz Sāhib has given a gift (*Tuhfah*) while Qiblah-waka'bah has replied with a sword." What he meant was that the name of Shāh Àbdul Àzīz's book was *Tuhfah* meaning gift while the response was named *Dhul Fiqār* which means a sword.

Qiblah-waka'bah said, "Okay, give us your comments on the text."

Qatīl replied, "What relationship can there be between the weaver of Jāis and the tramp who sits on the stairs of Delhi?"

Qatīl mentioned Jāis because Qiblah-waka'bah was from Jāis and the weavers of Jāis were famous.

Narrative No. 19

Miājī Muḥammadī used to say that Shāh Rafī'ud-dīn and Shāh Àbdul Àzīz had a difference of opinion regarding seeing Rasūlullāh ﷺ in a dream. Shāh Àbdul Àzīz used to say that if a person saw Rasūlullāh ﷺ in his dream and his heart testified that he really saw him, no matter what form he saw him in, he had seen Rasūlullāh ﷺ.

Shāh Rafī'ud-dīn was of the view that whatever form Rasūlullāh ﷺ had in reality, if there was even

The Narratives of the Úlama

the slightest difference in it, then he had not seen Rasūlullāh ﷺ. For example, twenty strands of hair of Rasūlullāh ﷺ were white and the person saw twenty one, then he has not seen Rasūlullāh ﷺ.

He used to give the proof that during the time of the Sahābah رَضِيَ اللَّهُ عَنْهُمْ, if anyone claimed to see Rasūlullāh ﷺ, they would ask him to describe the features of Rasūlullāh ﷺ. Without this, they would not accept it. Both the brothers¹ corresponded with each other in this regard.

However, they never had a verbal discussion in this regard. In fact, if the topic was touched upon in any gathering, and Shāh Àbdul Àzīz began speaking on the topic, Shāh Rafī'ud-dīn would remain silent and listen without saying a word.

Someone asked Shāh Rafī'ud-dīn why they don't sit down once or twice and discuss the issue as they have been corresponding regarding the same issue. Shāh Rafī'ud-dīn replied, "All this is correct but I do not have any response for the Miās. If Shāh Àbdul Àzīz has to say that this is his opinion, I do not have a response for that."

Miājī Sāhib also used to say that Shāh Ishāq had a

¹ that is, Shāh Rafī'ud-dīn and Shāh Àbdul Àzīz.

The Narratives of the Úlama

third opinion in this matter. His view was that if a person saw Rasūlullāh ﷺ in the garb of the pious people of that era, then he had seen Rasūlullāh ﷺ and if he saw them in some other garb, then he had not seen Rasūlullāh ﷺ.

Narrative No. 20

Miājī Muḥammadī used to say that once Shāh Àbdul Àzīz went into the ladies section of the house to eat. Some people were waiting for him at the madrasah.

Coincidentally, the topic of Sheikh Àbdul Wahhāb was touched upon. Two of these people began debating the issue. One of them denigrated Sheikh Àbdul Wahhāb and regarded him as a kāfir while the other person praised and glorified him. The discussion continued for a long time. The former also said that Àbdul Wahhāb was irreligious and he wanted to polish the beliefs of the irreligious Ibn Taymīyah and Ibnul Qayyim.

At that moment, Shāh Àbdul Àzīz returned from the house. He hardly sat down when the former began saying, "I say that Àbdul Wahhāb was a kāfir and he was like this and like that. He wanted to promote irreligious people like Ibn Taymīyah and Ibnul Qayyim."

When Shāh Àbdul Àzīz heard this, he placed his

The Narratives of the Úlama

finger on his mouth and said, "Ha ha." He did so for a long while. What he meant was that it was a very evil statement to make and he should not say so.

Then he sat down and said, "Sheikh Àbdul Wahhāb was a true and correct Muslim. But he was human. He could have erred. One should not at all criticize him due to his errors. On the occasion of the farewell pilgrimage, Rasūlullāh ﷺ mounted his camel and performed ṭawāf. His aim was to teach the people the action of ṭawāf. His camel did not defecate in several places nor did it urinate. The sanctity of the musjid was maintained as well as the object of teaching was achieved.

Sheikh Àbdul Wahhāb erroneously regarded ṭawāf on a camel as sunnah. He, together with all his followers, performed ṭawāf on camels as a result of which, the entire musjid was filled with dung and urine. Although this was an error of his, it was done with the spirit of following the sunnah. Therefore one should not speak evil of him."

Narrative No. 21

The British captain of a ship came to Shāh Àbdul Àzīz and said, "I heard that you know every field. Do you know anything about navigation?" Shāh Àbdul Àzīz described some parts of the ship to him which he even did not know.

The Narratives of the Úlama

He was amazed and asked Shāh Àbdul Àzīz how he knew all this. Shāh Àbdul Àzīz replied that he read a book on this subject in his youth and remembered a few facts from there.

Narrative No. 22

Two singers came to Shāh Àbdul Àzīz. They had a difference of opinion regarding some song. They made Shāh Àbdul Àzīz the arbitrator. Both of them sang in front of him. He said one was correct and the other was wrong. He told the latter what his error was. The man was astounded.

Shāh Àbdul Àzīz said, "When I was in primary madrasah, a singer had hired the upper story of a building on our road. While coming and going, we used to hear him and that is how I learnt a few things which I remembered."



The Narratives of Moulānā Shāh Àbdul Qādir Dehlwī

Narrative No. 23

Khān Sāhib narrates that he heard this incident from hundreds of people. There is an addition by Moulānā Maḥmūdul Ḥasan at the end.

If the moon of Shawwāl was to be sighted on the thirtieth, Shāh Àbdul Qādir would recite one juz (part) of the Qur'ān on the first day of tarāwīh. If the moon was to be sighted on the twenty ninth, he would recite two juz.

Because this had become a standard practice, Shāh Àbdul Àzīz used to send a person to go and see how much Qur'ān Shāh Àbdul Qādir recited. If the messenger came and said that he recited two parts, Shāh Àbdul Àzīz used to say that the Íd moon will be sighted on the twenty ninth. It was another matter if the moon was not visible due to clouds etc. and they could not apply the rule of visibility.

Moulānā Maḥmūdul Ḥasan used to say that this fact became so famous in Delhi that the shopkeepers and professionals relied on it for their work.

For example, if Shāh Àbdul Qādir recited two juz on the first day, the people knew that the moon would be sighted on the twenty ninth. The tailors and washermen etc. would make an attempt to have the clothes ready by the twenty ninth.

If he recited one juz on the first night, they knew that the moon will be sighted on the thirtieth and prepared accordingly.

Narrative No. 24

Khān Sāhib narrates that he heard this incident also from hundreds of people and from his elders. He also heard it from Moulānā Faīdul Ḥasan Sahāranpurī, Moulānā Mājid Àlī and Moulānā Aḥmad Àlī Khairabādī.

If Moulānā Faḍl Haqq and Muftī Sadrud-dīn took a book themselves and went to Shāh Àbdul Qādir, he would teach them the lesson and if they made a servant take the book, he would not teach them.

Narrative No. 25

Moulānā Faḍl Haqq and Muftī Sadrud-dīn used to say that the people of this family knew the sciences of Islam like ḥadīth, tafsīr, fiqh etc. very well but they did not know the subjects of logic.

The Narratives of the Úlama

Consequently, one day, when they were going to class, they had not reached Shāh Àbdul Qādir as yet, when the latter ordered the servants to place one sack outside the musjid and one inside. And when Fadl Haqq and Sadrud-dīn come, make them sit there.

The sacks were laid out according to the order and when the two students came, they were made to sit there. When Shāh Àbdul Qādir came to know of their arrival, he came and sat down on his sack. He said, "O Fadl Haqq and Sadrud-dīn, today I am not in a mood of teaching. I am in a mood of talking about the tales of the people of logic." The students said, "As you please, sir."

Shāh Àbdul Qādir asked, "Tell me, which issue of the mutakallimūn is very weak in comparison to the philosophers."

They replied, "Most of the issues of the mutakallimūn are very weak but a certain issue is extremely weak."

Shāh Àbdul Qādir said, "Okay, you take the issue of the philosophers and I will take the one of the mutakallimūn and we will discuss it."

The Narratives of the Úlama

They replied, "Very well."

They discussed the issue and Shāh Àbdul Qādir defeated them.

Then Shāh Àbdul Qādir asked them which issue of the philosophers was very weak. They said that a certain issue was very weak.

Shāh Àbdul Qādir said, "Okay, now you take the side of the mutakallimūn and I will take the part of the philosophers."

They discussed the issue and Shāh Àbdul Qādir did not allow them to proceed any further. When he had defeated them thoroughly, he said, "O Fadl Haqq and Sadrud-dīn, don't think that I do not know logic. I have abandoned it because I regarded it as deficient and useless. But they have not abandoned us and are still licking our feet."

After narrating this incident, Khān Sāhib said, "I heard this incident in this manner from my elders that it concerned Moulānā Fadl Haqq and Moulānā Sadrud-dīn.

However, Moulānā Aḥmad Àlī Khairabādī and Moulānā Mājid Àlī used to say that only Muftī Sāhib and Moulānā Fadl Haqq were part of the discussion."

Narrative No. 26

It was the practice of Shāh Àbdul Qādir that he did not honour anyone except for a sayyid, whether he was a Sunnī or Shī'ah.

There was a Shī'ah leader by whom this practice of Shāh Àbdul Qādir was mentioned. The leader said, "I am going to Shāh Àbdul Qādir. If he honours me, I will become a Sunnī. This will also be proof of me being a Sayyid."

After saying this, he went to Shāh Àbdul Qādir. The people that were with him at the time also accompanied him. The leader told all the people to go with him and that no one should walk in front of him.

When he reached Shāh Àbdul Qādir, the latter honoured him as he normally would.

The Shī'ah asked him why he honoured him. Shāh Àbdul Qādir replied, "Because you are a Sayyid."

He said, "I am a Shī'ah."

Shāh Àbdul Qādir replied, "That does not matter."

The Shī'ah asked, "Do you honour Shī'ahs as well?"

Shāh Àbdul Qādir replied, "If a Sayyid is a Shī'ah, I honour him."

He asked, "What is the reason for this?"

Shāh Àbdul Qādir said, "If the Qur'ān is incorrectly written due to the error of the writer, it will still be called the Qur'ān although we will say it is wrong."

The Shī'ah heard this and became a Sunnī. All the people that were with him also became Sunnīs. When other Shī'ahs heard about this, they also became Sunnīs. The Shī'ah leader distributed plenty of sweetmeats with great fanfare.

Narrative No. 27

The Akbarī Musjid in which Shāh Àbdul Qādir lived, had a market on both sides. There were rooms on both sides of the musjid. There were three-doored sections in the musjid. Shāh Àbdul Qādir lived in one section.

Outside his room, there was a stone against which he used to lean and sit down. He used to greet the people going past in the marketplace. If a Sunnī greeted him, he would reply with the right hand and

The Narratives of the Úlama

if a Shī'ah greeted him, he would reply with the left hand. Moulānā Àbdul Qayyūm used to say, "What can I say? The believer sees with the nūr of Allāh."

Narrative No. 28

During the time of Shāh Àbdul Àzīz, a jinn came upon a person. His relatives took him to Shāh Àbdul Àzīz, Shāh Ghulām Àlī and other saints. All of them blew on him and gave a ta'wīdh, but his condition did not improve. At that time, Shāh Àbdul Qādir was not in Delhi. When he returned, the people turned to him.

Shāh Àbdul Qādir read and blew on him and he recovered immediately. When Shāh Àbdul Àzīz came to know of this, he asked Shāh Àbdul Qādir what act he had performed. He replied, "I only recited Surah Fātiḥah."

Shāh Àbdul Àzīz asked, "In what manner did you read it?"

Shāh Àbdul Qādir replied, "There was no special way. I only recited it for the grandeur of Yā Jabbāru."

I asked Khan Sāhib the meaning of this statement. He replied that he also did not understand what it meant. These are the words the narrators used.

The Narratives of the Úlama

Narrative No. 29

Shāh Àbdul Qādir saw a person during his lecture with his trousers below his ankles. After the lecture he told the man to wait for a while. He took him in a solitary place and told him, "I have a defect in me that my trouser hangs below my ankles. The ḥadīth contains a warning for this action."

Shāh Àbdul Qādir then stood up to show him his trouser and said, "Look properly to see whether my thought is correct or is it merely my imagination."

The man held onto Shāh Àbdul Qādir's legs and said, "Why should you have this defect? However I have it but no one explained it to me in this manner till today. Now I repent. Inshā-Allāh, I will not do this in future."

This has always been the practice of our predecessors. They never disgraced anyone. They would advise a person with complete respect. They were never harsh. This is different from becoming ashamed. Becoming ashamed is a part of īmān.

For example, if a person interferes with one's wife, one becomes enraged. This is not harshness or having a hot-temper. Not uttering a word on such an occasion is not having any shame. A religious person therefore cannot endure seeing an action against Dīn.

The Narratives of Moulānā Shāh Ismā'īl Shahīd

Narrative No. 30

Once Moulānā Shāh Ismā'īl Shahīd was delivering a lecture. During the lecture, a person stood up and said, "Moulānā Sāhib, we have heard that you are a bastard."

Moulānā Shāh Ismā'īl Shahīd replied with complete composure, "You have heard wrong. The witnesses of my parent's nikāh are still present in Budhānah P'hālat and in Delhi." After saying this, he continued with his lecture.

Narrative No. 31

Khān Sāhib said, "I know Hakīm Diyā-ud-dīn Rampuri's uncle, Moulānā Muḥammad Ḥasan Sāhib from childhood because I have heard many stories about him from my teacher, Miājī Muḥammadi Sāhib.

Moulānā Muḥammad Ḥasan Sāhib was the student of Shāh Ismā'īl Shahīd and Muftī Ilāhī Bakhsh Kandhelwī. I heard his story from Hadrat Gangohī

that when the caravan of Sayyid Sāhib reached Saharanpur on its way to jihad, Moulānā Muḥammad Ḥasan Sāhib came to Saharanpur to meet him.

Shāh Ismā'īl Shahīd ordered his attendants to make sure that Moulānā Muḥammad Ḥasan Sāhib did not eat at anyone's house or at any shop because he wanted to host him.

Moulānā Muḥammad Ḥasan Sāhib had an extremely delicate nature and temperament. When the time for meals arrived, and he sat down to have meals with Shāh Ismā'īl Shahīd, he barely managed to have one morsel when Shāh Ismā'īl Shahīd blew his nose very hard.

Moulānā Muḥammad Ḥasan Sāhib immediately stood up and went away. Shāh Ismā'īl Shahīd did not bother about his getting up and told his attendants to take even more care that he did not eat anywhere else. The servants did as they were told. When it was the time for the next meal, Shāh Ismā'īl Shahīd blew his nose again. At this time, Moulānā Muḥammad Ḥasan did not get up.

When he did not get up, Shāh Ismā'īl Shahīd rubbed the grime from his nose in front of him with his fingers. He could not stand this and saying,

The Narratives of the Úlama

"Moulānā, what are you doing?" he went away.

Shāh Ismā'īl Shahīd told his servants again not to allow him to eat anywhere else. The time for the third meal arrived and they sat down to have meals. Shāh Ismā'īl Shahīd blew his nose hard and rubbed the grime in the direction of his food. He placed his bowl in front of Shāh Ismā'īl Shahīd and said, "Now if you mix it in here, I will still eat the food."

Shāh Ismā'īl Shahīd replied, "Enough, now you have been cured." He told the servants to bring water and washed his hands.

Then he said, "I did this because you are going for jīhad and a delicate temperament cannot be tolerated in jīhad."

Narrative No. 32

One day, Shāh Ismā'īl Shahīd, while sitting at the pond, was delivering a lecture in the Jāmi' Musjid of Delhi. Some people came out with the *tabarrukāts*¹ of Nabī ﷺ and they began singing *na'ats* (hymns) very loudly.

I also heard that the innovators adopted this stance

¹ relics

The Narratives of the Úlama

in order to make the lecture topsy turvy because the lecture was about the rejection of innovations and the people were becoming impressed.

Shāh Ismā'īl Shahīd did not pay any attention to them and continued with his lecture. The people disliked this stance of his. They said, "Moulānā, what are you doing? Come and honour the *tabarukāts* of Nabī ﷺ."

Shāh Ismā'īl Shahīd did not heed this call as well. The people became more enraged. They spoke to him more harshly. Moulānā replied, "Firstly, these *tabarrukāts* are fabricated. At this time, I am representing Nabī ﷺ in the compulsion of propagating. Therefore I cannot get up."

This reply created even more commotion and there was a possibility of dissension. However, because there were many followers of Shāh Ismā'īl Shahīd, the dissension did not assume a dangerous position. A verbal war continued.

This was the era of Akbar Shāh II. He was extremely devoted to the Walīullāh family. The people went to Akbar Shāh and complained about Shāh Ismā'īl Shahīd.

During the era of Shāh Ālam, according to the

The Narratives of the Úlama

pledge made with the British, the king's powers were restricted to the fort, the city and its outskirts, Qutb Sāhib and its outskirts. However, during the era of Akbar Shāh, these powers became restricted to the fort and the city only.

When the complaints of the people against Shāh Ismā'īl Shahīd reached the king, the latter called him and asked him the details about the incident of the lecture at the pond. Shāh Ismā'īl Shahīd narrated the entire incident to him. He told him that the *tabarrukāt* were false and it was not incumbent on anyone to respect them.

Akbar Shāh replied sharply, "How very strange that you call them false."

Shāh Ismā'īl Shahīd smiled and said in a soft tone, "I say they are false but you regard them as false and you treat them in the same way."

Akbar Shāh asked surprisingly, "How can that be?"

Shāh Ismā'īl Shahīd replied, "The proof is that these *tabarrukāt* come to you twice a year while you don't even go once to visit them."

On hearing this, Akbar Shāh remained silent. Then Shāh Ismā'īl Shahīd asked someone to bring the

The Narratives of the Úlama

Qur'ān and Bukhārī Sharīf. Both the books were brought. He took them in his hands and returned them.

Then he said, "Among the *tabarrukāt*, the first point of contention is whether they are genuine or fabricated. Even if they are accepted as *tabarrukāt*, then too, most of them like shawls and garments are such that they do not have any honour in themselves but have become honourable due to their attachment with Rasūlullāh ﷺ.

However, there is no doubt in the Qur'ān being the speech of Allāh. Similarly, Bukhārī Sharīf is close to the Qur'ān in being accepted as the most authentic book after the Qur'ān. One cannot reject it being the speech of Rasūlullāh ﷺ. No one can deny the fact that the speech of Allāh and His messenger is superior to Rasūlullāh's ﷺ garments.

In spite of all these non-rejectable facts, when the speech of Allāh and His Rasūl ﷺ came before you, none of you honoured them. You remained sitting as you are. This clearly indicates that you do not honour these *tabarrukāt* due to their nobility but merely do so in following a custom.

Shāh Ismā'īl Shahīd explained this issue with complete clarity in detail. While Shāh Ismā'īl Shahīd

The Narratives of the Úlama

was speaking, the king sat silently with his head bowed down. Tears flowed from his eyes. The king had golden clothing on his hands and feet. A prince who was clean shaven sat next to him.

Shāh Ismā'īl Shahīd said that the prince is so shameless that he heard the advice of Shāh Ābdul Āzīz for fifty years but he had not sported a beard. He also mentioned something about the king which I cannot remember. The effect of this was that the prince began sporting a beard and the king removed his golden clothes.

Narrative No. 33

Once Shāh Ismā'īl Shahīd went hunting with some companions. There lived a Hindu saint on the opposite side of Qutub Sāhib at a distance of one mile. He was an ascetic. His disciples lived with him. There were many peacocks around the fodder. According to the Hindus, the peacock is an animal to be respected.

Shāh Ismā'īl Shahīd shot a peacock. The disciples of the Hindu saint made a commotion. The saint and all his disciples came out to fight against Shāh Ismā'īl Shahīd. Moulānā's companions also prepared to fight against them.

The Narratives of the Úlama

Moulānā told them, "Beware, do not say anything without my permission. Be gentle. If Allāh wills, we will make him eat the peacock and go from here."

Saying this, Shāh Ismā'īl Shahīd smiled and proceeded towards the saint. He held his hand and said, "Listen to me, O saint. Then do whatever you want. We will remain by you and not go anywhere."

He pacified him in this manner. Then he invited him to Islam in an appropriate manner.

The conversation continued between the two for a long while. Thereafter, the saint and most of his disciples embraced Islam. Some people spoke ill against the saint and Moulānā and went away. Shāh Ismā'īl Shahīd spent the night by the saint. He had the peacock cooked and fed it to him.

Narrative No. 34

A *majdhūb*¹ lived in one of the shops behind the Jāmi' Musjid of Delhi. The people were greatly devoted to him. Sometimes the *majdhūb* would come and sit on the steps of the Jāmi' Musjid. His features were so frightening that most of the people would avoid coming from that direction.

¹ a person lost in divine meditation.

The Narratives of the Úlama

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The Narratives of the Úlama

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The Narratives of the Úlama

He used to roar like a lion in his room and on the steps. No one ever went to his room at night. If anyone wanted to tell him something, he would fearfully go to him on the steps and speak to him. He used to even hit the people and throw bricks at them.

One day Shāh Ismā'īl Shahīd decided to go to his room. The people tried to prevent him but he did not listen to anyone. When the *majdhūb* saw Shāh Ismā'īl Shahīd, he roared very loudly. He had never roared so loudly before.

His opponents were very happy and hoped that the *majdhūb* would beat him up thereby killing him or making him insane or some other calamity befalling him. However, nothing happened. In fact, the *majdhūb* roared for a while and then stopped roaring. The sound of both of them speaking could be heard outside.

Eventually, Moulānā brought him outside after two hours and made him perform *ṣalāh*. Thereafter he began regularly performing *ṣalāh*. All his roaring stopped. However, a slight mental derangement remained in him.

The Narratives of the Úlama

Narrative No. 35

Munshī Sāhib who was from among the leaders of the community invited Shāh Ismā'īl Shahīd to deliver a talk to the men. Moulānā did not display any of the boldness which he normally did during his talks. His voice was very subdued.

Munshī Sāhib asked Moulānā Rustam Khān Barelwī, who was Shāh Ismā'īl Shahīd's treasurer and devoted companion, why Shāh Ismā'īl Shahīd's voice was so subdued. Munshī Sāhib was a sincere person and persistently asked the question. Therefore he replied that Shāh Ismā'īl Shahīd's voice was very weak because he had not eaten the past three meals.

Munshī Sāhib got up and told Shāh Ismā'īl Shahīd to suspend the talk. He told him that he had some other work as well. The lecture was suspended.

He took Shāh Ismā'īl Shahīd to a separate room and placed some food in front of him. Shāh Ismā'īl Shahīd saw this and smiled. He said, "Munshī Jī, someone has told you. I am not going to eat."

Munshī Sāhib asked, "Why?"

The Narratives of the Úlama

Shāh Ismā'īl Shahīd replied, "My friends have also not eaten. I cannot eat away from them."

He called Shāh Ismā'īl Shahīd's friends and fed all of them. He invited them for several meals thereafter.

Narrative No. 36

When Shāh Ismā'īl Shahīd began delivering lectures, at that time, Fidā Husain Rasūl Shāhī was also quite famous. Fidā Husain was the brother of Sir Sayyid's maternal grandmother. He was an extremely irreligious Sūfī. He was so influential, that he had destroyed an excellent student of Shāh Àbdul Àzīz, namely Moulānā Àbdullāh and a special murīd of Shāh Ghulām Àlī.

Shāh Ismā'īl Shahīd tried to put an end to the corruption caused by Fidā Husain. He used to go to the disciples of Fidā Husain and hold them and he used to go the gatherings of Fidā Husain and start the work of *amr bil ma'rūf* (enjoining what is right). The effect of this was that many disciples of Fidā Husain repented and joined the circle of Shāh Ismā'īl Shahīd.

The disciples of Fidā Husain were extremely upset. They all gathered and went to Fidā Husain and asked him why he did not do something to Shāh Ismā'īl Shahīd.

The Narratives of the Úlama

Fidā Husain made the whole gathering sit down and said, "Beware, never interfere with Moulānā. If the king issues an order that no one should go out alone or without any light at ten o'clock at night in his kingdom, and he commands the police to arrest anyone that goes against this order, the police will arrest anyone who violates this order even if he is the friend of the king.

If he does not do this, then he is treacherous and a criminal. If a person thinks he is close to the king and interferes with the police, this interference will be regarded as an opposition to the king. In this condition, it is compulsory for him to obey the police and not interfere with them.

If he does this, when he is presented before the king, the king will acquit him himself.

After understanding this, remember that Moulānā has been commanded by Allāh. Interfering with him is tantamount to interfering with Allāh. Therefore do not interfere with him.

Create a familiarity with Allāh ﷻ. When you are presented in front of him, He will release you Himself. Therefore beware and never combat Moulānā."

Narrative No. 37

When Fidā Husain used to come out from the Akbari Musjid where Shāh Àbdul Qādir used to live, he used to run and come out. When the people asked him the reason, he replied,

"When I come under this musjid, whatever is in my heart is snatched away and when I go beyond the boundary of the musjid, everything returns."

Narrative No. 38

Shāh Ismā'īl Shahīd used to go to Sikandarabad in the district of Bulandshahr which was the village of Shāh Sāhib's family.

Once Shāh Ismā'īl Shahīd fell ill. Therefore he wanted to send the youngest son of Shāh Rafī'ud-dīn. He asked Shāh Ismā'īl Shahīd the conditions of the village as he knew the conditions.

Shāh Ismā'īl Shahīd described the conditions to him in detail. He also told him that on his travels to and fro, he stayed at a certain innkeeper's house. He gave him the full address of the innkeeper. He told him to stay there and tell her that he was Ismā'īl's brother.

Moulānā Mūsā took these instructions and departed.

He reached the innkeeper's house. She entertained him just as she used to entertain Shāh Ismā'īl Shahīd.

At night she kept two jugs of water under Moulānā Mūsā's bed, a mat and a prayer rug. Moulānā Mūsā asked her why she kept these things there. There was no need for the jugs, the mat or the rug. He would perform ṣalāh in the musjid in the morning.

She surprisingly looked at Moulānā Mūsā and said, "I saw your features and knew immediately that you were not Moulānā Ismā'īl's brother¹ and now I am certain after listening to you. Moulānā Ismā'īl also performs ṣalāh in the musjid but after sleeping for a while, he would wake up, perform wudū and continue reciting the Qur'ān in nafl ṣalāh.

You are saying there is no need for water etc. And you also claim to be his elder brother. I thought, that you being the elder brother, will also worship more but you have turned out to be nothing."

Moulānā Mūsā said that he heard these comments of the innkeeper and was extremely embarrassed. He could not give her any answer.

¹ He was the only one who was black in complexion in the family.

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Narrative No. 39

Hakīm Àbdus Salām said, "Sayyid Sāhib, Moulānā Ismā'īl Sāhib and Moulānā Àbdul Hayy Sāhib participated in his aqīqah. Moulānā Àbdul Hayy Sāhib delivered a lecture and said, "Allāh grants blessings in the time of His pious servants. Work which cannot be done in several days occurs in a few hours. Some people complete the Qur'ān between Àsr and Maghrib."

He explained this issue in such a manner whereby it seemed he himself could achieve this. He explicitly mentioned that Moulānā Ismā'īl could complete the Qur'ān between Àsr and Maghrib.

The people rushed towards Shāh Ismā'īl Shahīd and asked him to show them this miracle.

Consequently, the people gathered at the bridge of Gumti. Shāh Ismā'īl Shahīd completed the Qur'ān between Àsr and Maghrib in front of thousands of people.

Khān Sāhib states that in his era, there was no one who had seen Sayyid Sāhib and Moulānā Àbdul Hayy Sāhib through whom he could verify this incident. Moulānā Àbdul Qayyūm was alive and he was very favourable to Khān Sāhib. But he did not

find the opportunity to verify this incident. Moulānā Mahmūd Phaltī heard this story and testified to its truthfulness.

Narrative No. 40

Hājī Munīr Khān Sāhib, the leader of Khānpūr was a walī and his features testified to this. There was no need for any other testimony. He was bay'at to Muhammad Ya'qūb, the younger brother of Moulānā Muhammad Ishāq.

When Moulānā Ishāq and Moulānā Muhammad Ya'qūb emigrated, he sat behind Moulānā Muhammad Ya'qūb on the bull and went till Qutb Sāhib. He said he asked Moulānā Muhammad Ya'qūb Sāhib about the saints of his family. Moulānā Muhammad Ya'qūb described their conditions.

Regarding Moulānā Ishāq, he said that Allāh sent down an angel in the form of a human so that the people can meet him and appreciate the angels. There was no one with such high determination and enthusiasm in this family. Due to his lectures, the scoundrels of Delhi became his enemies and wanted to murder him. As a result, Moulānā's companions always protected him.

Once he performed the Íshā Salāh in the Jāmi' Musjid and departed from the exit which was on the

The Narratives of the Úlama

side of the fortress. I caught hold of him and asked him where he was going. I told him I would not allow him to go alone. I would go with him wherever he went.

Moulānā said, "I am going for some particular work. Allow me to proceed alone and do not accompany me."

I persisted but he did not accede. He departed alone. I followed him at a distance.

There was a shop of a wealthy and well known prostitute in the Khānam Bazaar. Her name was Motī. Moulana reached her shop and called out to her. After a little while, a girl came out and asked, "Who are you and what work do you have?"

He replied, "I am a beggar."

The girl heard this and went away. She told the woman that there was a beggar at the door. The prostitute gave her some money and told her to go and give it to the beggar. The girl came and wanted to give the money to Moulānā.

Moulānā said, "I sing a song and without the song it is not my habit to take anything. You tell your mistress that she must listen to my song."

The Narratives of the Úlama

The girl went inside and conveyed the message. The prostitute called him inside. Moulānā went inside and spread out his shawl on the ground and sat down. He recited the verses of Sūrah At-Tīn till the word 'sāfilīn'. I also went and stood behind Moulānā. He delivered such an eloquent speech as if he took us on a tour of jannah and jahannum.

The prostitute had many others working under her. Besides them there were other people as well. The effect of the speech on them was that they all began screaming and crying. There was pandemonium. They began breaking their musical instruments. Motī and several other prostitutes repented. Thereafter, Moulānā Ismā'īl stood up and went away from there. I also followed him.

Moulānā Muhammad Ya'qūb said that when Shāh Ismā'īl Shahīd reached the steps of the Jāmi' Musjid, he said to him, "Your grandfather was like this and your uncle was like this and you are from such a family which is greeted by the kings. But you have despised yourself. So much disgrace is not good."

Shāh Ismā'īl Shahīd took a deep breath and looked surprisingly at Moulānā Muhammad Ya'qūb. He stood up and said, "Moulānā, what have you said? You regard it as my disgrace. This is nothing. I regard the day as an honour when the rascals of

The Narratives of the Úlama

Delhi blacken my face, mount me on a donkey, take me to Chandni Chouk and I say, 'Allāh said this' and 'Rasūlullāh ﷺ said this'."

Moulānā Muhammad Ya'qūb says, "On hearing this, I became completely ashamed and embarrassed. My tongue became tied and after this I never had the courage to look into his eyes directly and speak to him."

Narrative No. 41

When the caravan of Sayyid Sāhib was returning from hajj, they stopped at Lucknow during the return. Àlī Naqī Khān was the minister at the time. Subhān Àlī Khān was his secretary. Àlī Naqī Khān invited the entire caravan for meals in a large house. The Úlamā of Firangī Mahal were also invited to this meal.

When everyone had taken their seats, Àlī Naqī Khān said to Sayyid Sāhib, "Sir, the meals have been delayed. It will be better if Shāh Ismā'īl delivers a talk."

It was the rule of Shāh Ismā'īl Shahīd that he would not lecture in the presence of Sayyid Sāhib. Therefore Sayyid Sāhib told Moulānā Àbdul Hayy to deliver the talk. Moulānā Àbdul Hayy used to speak

The Narratives of the Úlama

very little. He would never answer a question unless it was repeated several times. He therefore remained silent without giving any reply.

After a while, Àlī Naqī Khān requested a speech again. Sayyid Sāhib again asked Moulānā Àbdul Hayy to deliver a talk. The latter still remained silent. Subhān Àlī Khān spoke up and said, "The Úlamā of both sides are present. Moulānā is ashamed of delivering a talk in such a gathering. Therefore, you¹ should either give a talk yourself or tell Shāh Ismā'īl to do so.

On hearing this, Moulānā Àbdul Hayy said, "Hoo" loudly and began delivering his talk. It was his habit to say this when starting a talk. He quoted the hadīth, "Shame is a part of īmān."

Firstly he proved that Ādam ~~عليه السلام~~ had shame while satan was shameless. Then he proved that Nūh ~~عليه السلام~~ had shame while his nation was shameless. Thereafter, he proved that the other prophets had shame while their opponents were shameless.

Finally he proved that Rasūlullāh ~~ﷺ~~ had shame while his antagonists were shameless. Then he

¹ This refers to Sayyid Sāhib.

The Narratives of the Úlama

proved that the Sahābah رَضِيَ اللَّهُ عَنْهُمْ had shame and their enemies lacked shame. Then he proved that from among the Islamic groups, the Ahlus Sunnah had shame while their opponents have no shame. At the end of the talk, he passed his hand over his beard and said, "All praises are due to Allāh that Àbdul Hayy has shame in conformity to the sunnah of the prophets and their followers. The Shī'ah, especially the Shī'ah of Oodh are shameless like their predecessors." He terminated his talk on this point.

During the talk, Subhān Àlī Khān continuously asked Moulānā Àbdul Hayy questions. Shāh Ismā'īl answered all the questions.

During Moulānā Àbdul Hayy's talk, mention was made of the victories of Úmar رَضِيَ اللَّهُ عَنْهُ and the benefits derived from him. Upon this, Subhān Àlī Khan recited the hadīth loudly, "Verily Allāh assists this Dīn by means of a transgressor."

Shāh Ismā'īl stood up and told Moulānā Àbdul Hayy to stop the talk. He said, "Answering this question is my responsibility." He turned towards Subhān Àlī Khan and said, "Subhān Àlī Khan, you accept the fact that Islam benefited from the being of Úmar رَضِيَ اللَّهُ عَنْهُ?"

The Narratives of the Úlama

He replied in the affirmative. Shāh Ismā'īl asked him the same question again to which he replied in the affirmative.

After making him admit several times in front of everyone, he said, "Now the question arises whether Úmar رَضِيَ اللَّهُ عَنْهُ was a transgressor or not. But at this point, you have accepted the fact that Islam benefited from the being of Úmar رَضِيَ اللَّهُ عَنْهُ."

Now tell me this much: did Dīn benefit according to the principles of Shiasm or the principles of the Ahlus Sunnah?"

Subhān Àlī Khan remained silent and could not reply. When he did not say anything, Shāh Ismā'īl replied, "You cannot say that benefit was derived according to the principles of Shiasm. This proves that the true Dīn is that of the Ahlus Sunnah."

At one occasion, Moulānā Àbdul Hayy mentioned something about Hadrat Àlī رَضِيَ اللَّهُ عَنْهُ. Subhān Àlī Khan immediately quoted the hadīth,

(لحمي لحمك ودمي دمك)

"Your flesh is my flesh and your blood is my blood."

Shāh Ismā'īl stood up and told Moulānā to stop the lecture.

The Narratives of the Úlama

He said, "I will respond to this. Listen Subhān Àlī Khān, firstly this hadīth is not proven. If perchance it is established, then I ask you whether this hadīth refers to its actual meaning or is it metaphorical?"

Subhān Àlī Khān replied that it referred to its actual meaning. Shāh Ismā'īl responded, "If it refers to its real meaning, then the nikāh of Hadrat Àlī عليه السلام to Hadrat Fāṭimah عليها السلام was incorrect."

Subhān Àlī Khān could not give any response and he remained silent.

At one point, Subhān Àlī Khān objected to Moulānā Àbdul Hayy's speech and said, "According to you, Ísā عليه السلام will not accept jizyah. During his era, there will either be Islam or one would be killed. Rasūlullāh عليه السلام used to take jizyah. This proves that Ísā عليه السلام can abrogate the order of Rasūlullāh عليه السلام."

Shāh Ismā'īl stood up and said, "He will not take jizyah because of this very hadīth. Therefore it is a compliance of Rasūlullāh's عليه السلام command and not abrogation."

Subhān Àlī Khān had no answer and remained silent.

In this manner, many other questions were asked and they were answered. Subhān Àlī Khān remained silent on each occasion.

The Narratives of the Úlama

Finally he wanted to raise an objection and said, "Moulānā", when Àlī Naqī Khān said to him, "Enough, you have made us listen to enough abuse. Now do not interfere with your brother-in-law."

Narrative No. 42

Shāh Ismā'īl Shahīd announced in Lucknow that he was going to deliver a lecture the next day in the Íd-gāh of the Shī'ahs. He proceeded to the Íd-gāh the next day according to the announcement.

The general public came to know about this announcement. Therefore the people of both groups gathered. A very large crowd gathered at the Íd-gāh. Shāh Ismā'īl ascended the pulpit and began delivering his lecture.

Moulānā Àbdul Qayyūm, the son of Moulānā Àbdul Hayy was sitting at the feet of Shāh Ismā'īl. Shāh Ismā'īl annihilated the Shī'ah sect in his talk.

Two young brothers, Muhammad Irtidā and Muḥammad Murtaḍā were also sitting close to Shāh Ismā'īl. The talk had a great effect on them.

The younger brother said to the elder brother, "I have heard Moulānā's talk and thought this city is controlled by our government. This man is openly

The Narratives of the Úlama

speaking against Shiasm. He is just an ordinary man. He is thin and weak. Neither is he a king nor a landlord. He neither has an army nor any weapons. In spite of this helpless and hopeless condition, what is it that is spurring him on to show such courage. It is only his īmān.

Now let us examine our Imāms. According to the narrations of our religion, our imāms were so strong and brave, that neither the strength of the angels nor of the jinns could match them.

Together with that, they used to perform taqīyah to such an extent that let alone the opposition, they never spoke clearly to their own Shī'as. From this I understand that the religion of Shiasm can never be true.

Either the narratives of their bravery are false or the tales of their taqīyah are false. Only two religions can now be correct: either the Khawārij who regard them as kāfirs or the Ahlus Sunnah Wal Jamā'ah who say that the Imāms were righteous and people of īmān.

They never feared the reproach of anyone. They followed the same religion as that of the Ahlus Sunnah Wal Jamā'ah. Whatever tales the Shī'as attribute to them are fabrications. The Shī'ah religion is therefore a fallacy.

The Narratives of the Úlama

Truth is therefore confined to either the Khawārij or the Ahlus Sunnah. Now when I want to decide between the two, I feel that the Ahlus Sunnah Wal Jamā'ah are closer to the truth."

On hearing this, the elder brother said that he also felt the same. When they both agreed on one view, the younger brother got up and told Moulānā to step down from the pulpit. He said he wanted to tell him something.

Shāh Ismā'il thought that perhaps the youth wanted to make a rebuttal of his views. He stepped down. The youngster ascended the pulpit and addressed the entire gathering,

"O people, you know that the Shī'as rule this place. You also know that this Moulānā who was rebutting the Shī'ah sect without any fear of the king, the government or the general masses is just an ordinary person.

He does not possess any physical strength that distinguishes him from us nor does he have any army. In spite of this helpless and weak situation, what is it that makes him display such valour? What force is it that makes him so courageous? In my opinion, it is his īmān.

The Narratives of the Úlama

Now I want to ask you something. Our Imāms displayed taqīyah throughout their lives and they even feared their own Shī'as. What is the cause of this weakness? If the cause is the fact that they were weak, then firstly, the Shī'ah religion rejects this. Shiasm shows that they had more strength than humans.

If we accept that, then they were not less in strength than Moulānā Ismā'īl. Then how is it that they did not have the same bravery as Moulānā Ismā'īl. This proves that they were weaker in imān than Moulānā Ismā'īl. This shows that Shiasm can never be a true religion.

If there is a true religion, then it must be the religion of the Khawārij or the Ahlus Sunnah. Either that or Allāh forbid, the Imāms were without imān as the Khawārij claim or they were pure Sunnis as the Ahlus Sunnah claim.

This is a doubt which I have. If any Shī'ah has an answer to this, he should provide the answer otherwise I am repenting from Shiasm. My brother will also repent with me."

There were mujtahidīn in the gathering but no one proffered any answer. The youth again announced, "Either someone gives a response otherwise I will become a Sunnī." No one gave any answer.

The Narratives of the Úlama

Finally he stepped down from the pulpit and said to Moulānā Ismā'īl, "I have done my duty. Now you may lecture."

Moulānā Ismā'īl replied, "The purpose for which I delivered the lecture has been achieved. I would not have been able to deliver a lecture as you have done. Therefore there no more remains a need for me to lecture."

These two youth were the sons of a high-ranking government official. After becoming Sunnīs, they abandoned their home and joined Moulānā Ismā'īl. They lived with him until they were martyred in jihad.

Narrative No. 43

Moulānā Àbdul Qayyūm Sāhib used to say that Moulānā Ismā'īl had a great sense of humour. Therefore he did not live with Sayyid Sāhib but lived alone. Moulānā Àbdul Hayy used to live with Sayyid Sāhib.

When the caravan of Sayyid Sāhib left for hajj, Moulānā Ismā'īl did not board the ship of Sayyid Sāhib but boarded another ship.

Moulānā Wajīhud-dīn and Moulānā Àbdullāh had a debate between themselves. The reason for this

The Narratives of the Úlama

debate was that Moulānā Ismā'īl mentioned two categories of *shirk* in his book, *Taqwiyatul Ímān*. One is *shirk jalī* and one is *shirk khafī*. Moulānā Wajīhud-dīn did not accept this. Due to this, he had a debate with Moulānā Àbdullāh and Moulānā Ismā'īl.

Moulānā Àbdullāh won the debate. Due to this, Moulānā Wajīhud-dīn repented from opposing Moulānā Ismā'īl. He went to Delhi and tore the book in front of Moulānā Ismā'īl which he had written as a rejoinder. He became an ardent follower of Moulānā Ismā'īl.

Moulānā Wajīhud-dīn was in the same ship as Moulānā Ismā'īl. Both of them used to grind the flour for the pilgrims.

While grinding the flower, Moulānā Ismā'īl used to joke with him. Sometimes he used to rub the dough on his face. Sometime he rubbed it on his stomach and sometimes he played other tricks on him. Besides Moulānā Wajīhud-dīn, he joked with the other pilgrims as well.

Moulānā Àbdul Qayyūm was still a child at that time. Moulānā Ismā'īl was very fond of him and therefore kept him by his side all the time. Sail ships were prevalent at that time. The passengers used to receive one bottle of water per head daily.

The Narratives of the Úlama

Coincidentally, the wind became violent and very little water remained on the ship. The sailors announced that only half a bottle would be distributed from the following day.

The passengers received half a bottle for two days. When the water was finished, the sailors made an announcement to say that no water remained and they would not be able to distribute any more water.

Everyone became very worried. Besides the acquaintances of Sayyid Sāhib, there were other dignitaries on the ship as well.

The people began gossiping that Moulānā Ismā'īl joked around with everyone. It was due to this evil, that this calamity befell everyone. He should therefore be stopped from joking and du'ā should be made.

Moulānā Wajīhud-dīn and others came to know about this. They went to the people and explained to them the lofty status of Moulānā Ismā'īl.

They said, "This calamity is because of your evil thoughts about the man. You should go to him and ask him for forgiveness and ask him to make du'ā for you."

The Narratives of the Úlama

Consequently, all the people came and asked Moulānā Ismā'īl to make du'ā. The latter told them to make du'ā and he would join them.

Moulānā said, "My du'ā is not effective without sweetmeats." Upon that, one person promised to give everyone Musqatī Halwā. He gave everyone more than a quarter kilogram of sweetmeats.

Moulānā Ismā'īl made du'ā with the others. The effect of the du'ā became visible immediately.

A spring of water whose length and breadth was equivalent to two beds, immediately flowed near the ship.

Moulānā Ismā'īl told the people to taste the water. When they tasted it, they found it to be extremely sweet and cold.

All the people filled their utensils and the sailors did so as well. After everyone had filled their utensils, the spring disappeared.

Thereafter the people made a request for a suitable wind. Moulānā Ismā'īl again replied that his du'ā would not work without sweetmeats.

Another wealthy man made a promise to distribute

The Narratives of the Úlama

sweetmeats. Moulānā Ismā'īl then joined the people in making du'ā for the wind to be appropriate for the ship. The wind immediately became suitable.

The anchor was lifted and the ship reached Jeddah in half the time it normally took a ship to reach if the wind was correct.

Narrative No. 44

Men and women used to enter the Ka'bah together. When Moulānā Ismā'īl saw this, he and his companions took unsheathed swords and stood on the Ka'bah. They said, "If we see men entering with women or women entering with men, we will behead them with these swords."

This created much commotion but Moulānā Ismā'īl and his companions remained steadfast in their stand. They eventually succeeded in preventing males and females from entering at one time.

Moulānā Àbdur Raḥīm Raipūrī said that a similar incident occurred during the time of Mullā Jīwan. The latter succeeded in preventing men and women from entering the ḥaram at the same time. However this practice started once again and Moulānā Ismā'īl stopped it.

Narrative No. 45

Moulānā Ismā'īl first wrote *Taqwiyatul Īmān* in Arabic. Subsequently he wrote it in Urdu and gathered his close confidants. Among them were Sayyid Sāhib, Moulānā Àbdul Hayy Sāhib, Shāh Ishāq Sāhib, Moulānā Muḥammad Ya'qūb Sāhib, Moulānā Farīdud-dīn Sāhib Murādabādī, Mu'min Khān and Àbdullāh Khān Àlawī.

He presented *Taqwiyatul Īmān* to them and said, "I have written this book and I know that there are harsh words in certain places and extremism in others.

For example, things that were *shirk khafī* have been enumerated as *shirk jalī*.

Due to these factors, there is a fear that there will be a commotion when it is published.

If I had to live here, I would gradually explain the subject matter in about eight to ten years. But at this point, I have made an intention to perform ḥajj.

On my return, I have a firm resolution to engage in jihad. Therefore I have written this book although it will create a commotion.

However there is a hope that after all the disputes, the people will come right. This is my opinion. If you people feel that it should be published, then let it be published. Otherwise it should be torn up.

One person said,

"It should most certainly be published. But changes should be made in certain places."

Moulānā Àbdul Hayy, Shāh Ishāq Sāhib, Mu'min Khān and Àbdullāh Khān opposed this view and said, "There is no need for any change."

They had a mutual discussion and unanimously decided that no changes should be made. It should be published as it is.

Consequently it was published without any changes. Moulānā Ismā'īl went away for ḥajj after it was published and after ḥajj, he stayed for six months in Delhi.

During this period he delivered talks in the alleys of Delhi. Moulānā Àbdul Hayy delivered talks in the musjids. After six months, Moulānā Ismā'īl departed for jihad.

Narrative No. 46

Moulānā Nānotwī said that an ālim lived on the outskirts of Lucknow. He was a great scholar and

The Narratives of the Úlama

lived in the masjid. He used to teach in the southern section of the masjid.

Moulānā Faḍle Rasūl Badāyūnī went to him before Zuhr or Àsr. He read out the refutation which he had written against Moulānā Ismā'īl.

He wanted him to attest the refutation and pronounce Moulānā Ismā'īl a kāfir. In the meanwhile, the jamā'at stood up for ṣalāh. The ālim said, "Let us first perform ṣalāh and then we will ponder over the matter."

There was another person with Moulānā Faḍle Rasūl. The ālim and Moulānā Faḍle Rasūl stood up for ṣalāh while the latter's companion remained seated and continued smoking a huqqah.

When the ālim completed his ṣalāh and saw the man smoking, he asked Moulānā Faḍle Rasūl who the man was. Moulānā Faḍle Rasūl replied that it was his relative.

He asked Moulānā Faḍle Rasūl for how many days he was with him. Moulānā Faḍle Rasūl mentioned the period. The ālim said, "I never had an intention of labelling anyone a kāfir from before. However, I had an intention of writing something in your favour. But, with the praise of Allāh, a reality has

The Narratives of the Úlama

dawned upon me due to the blessing of ṣalāh. That is this man is your relative and has stayed with you for so long.

In spite of that, you could not make him a Muslim (one who performs ṣalāh). On the other hand, Moulānā Ismā'īl made thousands of people religious wherever he went. Therefore you are more worthy of being labelled a kāfir and not him. Go away from here. I am not saying anything."

Moulānā Faḍle Rasūl returned from there without attaining his objective. Khan Sāhib said that he met the companion of Moulānā Faḍle Rasūl. He was an old man but he never performed ṣalāh. He was an expert in racing birds like pigeons and quails etc.

Narrative No. 47

Moulānā Rustam Àlī, who was a wrestler, lived in Barelli. He was a very close friend of Moulānā Ismā'īl.

Coincidentally, Moulānā Rustam Àlī and Moulānā Ismā'īl were going to Chandni Chouk. A wrestler began swearing Moulānā Ismā'īl.

Moulānā Rustam Àlī became enraged. He took out his sword and went to beat him.

The Narratives of the Úlama

Moulānā Ismā'īl sprang forward and held Moulānā Rustam Àlī's hand and said, "O Rustam Àlī, what are you doing? He is not swearing me without reason. He is speaking the truth because he is saying that I am very irreligious and I continue inventing new things. So what is it that he is uttering? My talks are really new for him. Where did the Úlamā tell these people these things? Why should he not regard them as new? Why should he not swear me?"

This had such an effect on the wrestler that from that day he became a friend of Moulānā Ismā'īl.

Narrative No. 48

The king of Delhi, Akbar Shāh had a sister who was known as 'Bī Chako'. She was much elder than Akbar Shāh. She had fed Akbar Shāh in her lap. Therefore the king respected her. All the princes and princesses honoured her. All the people of the palace were under her and she swore a lot.

Once some princes and rascals consulted and decided that they should make Bī Chako swear Moulānā Ismā'īl in a large gathering. For this, the princes planned an invitation in which both Moulānā Ismā'īl and Bī Chako were invited. Those princes and rascals who had similar inclinations were also invited.

The Narratives of the Úlama

In the meanwhile Bī Chako was told that Moulānā Ismā'īl prohibited *sehnak* - the devotional dish prepared in the name of Fāṭimah عليها السلام. He prohibited the food prepared in so and so's name. He regarded the eleventh of Sheikh Abdul Qādir Jailānī as impermissible.

After Bī Chako was continuously told about Moulānā Ismā'īl's verdicts, the gathering was held.

All the people attended the gathering and Bī Chako also attended. She was in hijāb.

Coincidentally, Moulānā Ismā'īl arrived late. The people found another opportunity to denigrate him. They told her, "Look at how arrogant this man is. He has still not arrived." This upset her even more.

When Moulānā Ismā'īl reached the jalsah, Bī Chako was well prepared by her friends. When he arrived, Bī Chako angrily asked, "Has the nephew of Àbdul Àzīz arrived?"

Moulānā Ismā'īl saw the gathering and sensed that the people were up to some mischief. He did not answer her but said, "O this seems to be the voice of Chako Ammā. Salāms to you, mother."

When he spoke in this fashion, all her anger subsided. She replied to his salām and after saying a

The Narratives of the Úlama

few things, remarked, "Ismā'īl, we heard that you forbid the devotional dish prepared in the name of Fāṭimah ﷺ."

He replied, "Mother, I do not forbid it. How can I forbid the devotional dish prepared in the name of Fāṭimah ﷺ."

She said, "The people are saying so."

Moulānā Ismā'īl said, "Whoever says that is lying. The matter is merely this much that the father of Bībī Fāṭimah ﷺ prohibits it. I tell the people the command of Fāṭimah's father."

Bī Chako asked surprisedly, "Does the father of Fāṭimah ﷺ prohibit it?"

Moulānā Ismā'īl replied, "Yes, he does. He said, 'Whoever introduces something new in this Dīn of ours is rejected.'

He then explained the ḥadīth and proved that the devotional dish prepared in the name of Fāṭimah ﷺ was not permissible."

Bī Chako heard this speech and accepted it. She said, "Now if anyone does this, I will cut her nose. We have īmān not in Fāṭimah but in Fāṭimah's father. When he is prohibiting us, why should we do it?"

The Narratives of the Úlama

Narrative No. 49

When Moulānā Ismā'īl began *rafa' yadain*¹, Moulānā Muḥammad Àlī and Moulānā Aḥmad Àlī, the students of Shāh Àbdul Àzīz, said to him, "Ḥadrat, Moulānā Ismā'īl has started practising *rafa' yadain*. This will cause problems. You should prevent him from doing so."

Shāh Àbdul Àzīz replied, "I have become weak. I cannot debate. I will call Ismā'īl and you must have a debate with him in front of me. If you succeed, I will take your side. And if he succeeds, I will side with him."

The two were not prepared to debate and said, "Ḥadrat, we will not debate."

Shāh Àbdul Àzīz said, "If you cannot debate, then leave the matter alone." Shāh Àbdul Àzīz perhaps gave this answer as a temporary measure to put off the matter, but he later did mention the issue to Moulānā Ismā'īl.

When Shāh Àbdul Qādir came, Shāh Àbdul Àzīz told him to tell Moulānā Ismā'īl not to practise *rafa'*

¹ Raising the hands when going into ruku' etc.

The Narratives of the Úlama

few things, remarked, "Ismā'īl, we heard that you forbid the devotional dish prepared in the name of Fāṭimah عليها السلام."

He replied, "Mother, I do not forbid it. How can I forbid the devotional dish prepared in the name of Fāṭimah عليها السلام."

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The Narratives of the Úlama

Narrative No. 49

When Moulānā Ismā'īl began *rafa' yadain*¹, Moulānā Muḥammad Àlī and Moulānā Aḥmad Àlī, the students of Shāh Àbdul Àzīz, said to him, "*Hadrat*, Moulānā Ismā'īl has started practising *rafa' yadain*. This will cause problems. You should prevent him from doing so."

Shāh Àbdul Àzīz replied, "I have become weak. I cannot debate. I will call Ismā'īl and you must have a debate with him in front of me. If you succeed, I will take your side. And if he succeeds, I will side with him."

The two were not prepared to debate and said, "*Hadrat*, we will not debate."

Shāh Àbdul Àzīz said, "If you cannot debate, then leave the matter alone." Shāh Àbdul Àzīz perhaps gave this answer as a temporary measure to put off the matter, but he later did mention the issue to Moulānā Ismā'īl.

When Shāh Àbdul Qādir came, Shāh Àbdul Àzīz told him to tell Moulānā Ismā'īl not to practise *rafa'*

¹ Raising the hands when going into *ruku'* etc.

The Narratives of the Úlama

yadain. What is the benefit of it? It unnecessarily causes commotion among the people.

Shāh Àbdul Qādir replied, "Hadrat, I will tell him, but he will not accept it. He will present aḥādīth to me."

Shāh Àbdul Qādir told Moulānā Ya'qūb to inform Moulānā Ismā'īl to leave practising *rafa' yadain*. It unnecessarily causes dissension.

When Moulānā Ya'qūb conveyed the message to Moulānā Ismā'īl, the latter replied, "If you fear the dissension of the general masses, then what is your response to the ḥadīth:

Whoever holds firmly onto my sunnah when my ummah is corrupt, will receive the reward of a hundred martyrs?

Whenever someone practises on a discarded sunnah, it most certainly causes dissension among the masses."

Moulānā Ya'qūb conveyed this response to Moulānā Àbdul Qādir, to which the latter replied, "We thought that Moulānā Ismā'īl had become a scholar but he has not understood the meaning of one ḥadīth."

The Narratives of the Úlama

This ruling applies when there is an act contrary to the sunnah being performed. The issue at hand (*rafa' yadain*) has no opposing act contrary to the sunnah. The opposing act, that of not raising the hands is also a sunnah."

When Moulānā Muhammad Ya'qūb conveyed this response to Moulānā Ismā'īl, he remained silent and did not answer.

Narrative No. 50

A written debate took place between Moulānā Ismā'īl and Moulānā Fadle Haqq. It was Moulānā Ismā'īl's rule that when Moulānā Fadle Haqq's document reached him, he would give an immediate response.

Sometimes the document would reach Moulānā Ismā'īl while he was swimming and he would dictate the answer to someone while swimming.

Coincidentally, once Mu'min Khān and Moulānā Fadle Haqq were playing backgammon. The latter had sent a document to Moulānā Ismā'īl.

The messenger returned while Moulānā Fadle Haqq was still playing backgammon. Moulānā Fadle Haqq

The Narratives of the Úlama

asked him if he brought any response to which the messenger replied, "He has not responded but said he will do so later."

Moulānā Fadl-e Haqq felt that this was against the norm for Moulānā Ismā'īl and perhaps the latter was defeated.

Mu'min Khān was upset by this. He said, "What matter is it that Moulānā Ismā'īl cannot respond to?"

The two began a discussion and Mu'min Khān remained dominant in the debate. The temperaments were affected during the discussion. As a result, Mu'min Khān recited the following verse and went away:

*If you take the name of Ārzū, then remove the heart,
If we keep contact with an innovator, then we are not believers.*

Ārzū was the nickname of Moulānā Fadl-e Haqq. When the latter perceived that Mu'min Khān was angered, he went to pacify him.

After a short discussion, peace reigned. Mu'min Khān recited the couplet,

The Narratives of the Úlama

We resolved the matter that we are not going to meet anyone now.

But what can we do, we have been compelled.

Narrative No. 51

Amīr Shāh Khān, the special attendant of Hadrat Nānotwī narrates that Mullā Nawāb Sāhib¹ told him that when he was fifteen years old, he took his blind ustadh, Hāfiz Darāz Sāhib by the finger to Moulānā Ismā'īl.

The latter was living in Peshawar at the time and was shoeing his horse. Hāfiz Darāz asked him a few questions in Logic to which Moulānā Ismā'īl replied spontaneously with simplicity and ease.

When Hāfiz Darāz began returning with the satisfactory replies, Moulānā Ismā'īl told him that he also had a question.

Hāfiz Darāz heard the question and replied. Moulānā Ismā'īl expressed a doubt on the answer to which Hāfiz Darāz responded. Moulānā Ismā'īl

¹ Mullā Nawāb was the student of Hāfiz Darāz, the annotator of *Sadrā*, a work on philosophy. He was also the student of Moulānā Fadl-e Haqq Khairabādī. He was granted permission by Shāh Ahmad Sa'id, the brother of Shāh Ābdul Ghānī. He was the teacher of Moulānā Irshād Husain Rāmpūrī.

The Narratives of the Úlama

raised another doubt to which Hāfiz Darāz once again responded.

When Moulānā Ismā'il raised an objection for the third time, Hāfiz Darāz became angry.

Instead of replying, he uttered some quarrelsome phrases. This caused Moulānā Ismā'il's turban to fall to the ground. Moulānā Ismā'il, with his characteristic simplicity, picked up the turban from the floor and placed it on his head.

Then he said, "Hāfiz Sāhib, How many questions of yours I answered and you became angry on just one question of mine."

Narrative No. 52

Three questions were mentioned in narrative no. 41. One issue was that during the lecture, mention was made of Hadrat Àlī and Hadrat Mu'āwiyah رضي الله عنه. Subhān Àlī Khān spoke. He praised Hadrat Àlī رضي الله عنه and spoke disparagingly of Hadrat Mu'āwiyah رضي الله عنه and the other Sahābah رضي الله عنهم.

Moulānā Ismā'il stood up, stopped Moulānā Àbdul Hayy and asked Subhān Àlī Khān, "Was Hadrat Mu'āwiyah رضي الله عنه abused in the presence of Hadrat Àlī رضي الله عنه?"

The Narratives of the Úlama

He replied in the negative. He said that the court of Hadrat Àlī رضي الله عنه was pure of abuse.

Then Moulānā Ismā'il asked if Hadrat Àlī رضي الله عنه was abused in the presence of Hadrat Mu'āwiyah رضي الله عنه. He said, "Yes, most certainly, he was abused."

Moulānā Ismā'il responded, "Alhamdulillah, the Ahlus Sunnah follow Hadrat Àlī رضي الله عنه while the Shī'ah follow Hadrat Mu'āwiyah رضي الله عنه. On top of that, they denigrate their Imām while we follow our Imām. We regard him and all the other Sahābah رضي الله عنهم as our leaders."

Narrative No. 53

When Moulānā Ismā'il returned from hajj with the caravan of Sayyid Sāhib, he stopped over at Lucknow on the return. Here the news of the demise of Shāh Àbdul Àzīz Sāhib reached them. Sayyid Sāhib said, "You go away immediately to Delhi and ascertain the authenticity of this information."

Sayyid Sāhib gave him his personal white horse for the journey. Out of respect, Moulānā Ismā'il did not mount the horse as it was a special horse of Sayyid Sāhib. Instead, he held the reins and walked with it from Lucknow to Delhi.

Narrative No. 54

Hadrat Gangohī used to say that Moulānā Ismā'īl's brain was so sharp that he used to make five people sit in front of him and dictate five different subjects to them. He dictated at such a speed that no one's pen stopped.

Narrative No. 55

Hadrat Gangohī said that Moulānā Rashīdud-dīn Khān¹ was once delivering a lesson, when he said, "Moulānā Ismā'īl is devoted to religious subjects. He has no inclination to the logical sciences."²

One day Moulānā Ismā'īl had a fever. Moulānā Rashīdud-dīn went to visit him. Moulānā Ismā'īl said to him, "Moulānā, due to the anxiety experienced during this fever, this restlessness caused my mind to be diverted to a certain issue of philosophy. My heart has made the following objections to these issues."

Moulānā Rashīdud-dīn remained silent. When he

¹ He was the student of Shāh Àbdul Ghanī and due to his ability and intelligence, was given the nickname of Rashīdul Mutakallimīn.

² He meant to say that Moulānā Ismā'īl did not have much ability in the field of Logic.

returned, his students said, "You were saying that Moulānā Ismā'īl has no inclination towards logic."

Moulānā Rashīdud-dīn replied, "Yes, I did say so. But now my opinion is that if Aristotle and Aflātūn also come out of their graves, they would not be able to answer the objections of Moulānā."

Narrative No. 56

During the era of Moulānā Ismā'īl Shahīd, there was a relative of the king known as 'Bī Chako' who was very hot-tempered.

Someone told her that Moulānā Ismā'īl Shahīd forbade the devotional dish prepared in the name of Fāṭimah عليها السلام. She told the people to call him. He was called using an invitation as a ruse.

Moulānā Ismā'īl Shahīd did not know about this incident. He came to the invitation with an open mind. After going to the invitation he realized that someone had told Bī Chako about the mas'alah.

Moulānā Ismā'īl Shahīd spoke to her in this manner, "Salāms to you, O Mother."

She said, "Ismā'īl, we heard that you forbid the devotional dish prepared in the name of Fāṭimah عليها السلام."

The Narratives of the Úlama

Moulānā Ismā'īl Shahīd replied, "How can I forbid the devotional dish prepared in the name of Fāṭimah عليها السلام. The father of Bībī Fāṭimah prohibits it."

She asked, "How is that?"

Moulānā Ismā'īl read the ḥadīth, "Every innovation is misguidance and every misguidance is in the fire," and explained it in detail.

Bī Chako repented and said, "What did we know that the father of Fāṭimah عليها السلام prohibits it? We were doing it to please him. When he becomes upset, why should we do it?"

Narrative No. 57

The devotional dish prepared in the name of Fāṭimah عليها السلام used to be prepared in the house of Shāh Àbdul Qādir. It had a special etiquette.

Once when the dish was prepared, Moulānā Ismā'īl happened to come there. Moulānā Ismā'īl prohibited them from preparing it. Shāh Àbdul Qādir said, "Ismā'īl, this is isāle thawāb. What harm is there in it?"

Moulānā Ismā'īl replied, "Hadrat, then what is the

The Narratives of the Úlama

meaning of 'They said these animals and crops are forbidden and none should eat of them except those whom we allow.' What is the difference between the two?"

Shāh Àbdul Qādir said, "This is correct. My mind did not go towards this." He prohibited the women of the house from practising it in future.

Narrative No. 58

A person's name was Muhammad Kāle¹. He wanted to use his name in a poetic verse. The people prohibited him saying that Muḥammad عليه السلام was white in complexion. How can the two be joined?

He went to Moulānā Ismā'īl who immediately recited the verse,

"*Har dam nām Muhammad kā le.*"²

"Take the name of Muḥammad at every moment."

Narrative No. 59

Moulānā Ismā'īl was very bold and daring during his childhood. Shāh Àbdul Àzīz always tried to bring him to the lecture but he used to run away.

¹ Kāle means black in Urdu.

² Kā le in this case means 'to take'.

The Narratives of the Úlama

One day, while playing with some boys, he came. Shāh Àbdul Àzīz was in the toilet at the time. Moulānā Ismā'īl did not know this. He told the boys, "I am going to deliver a lecture. Listen to it." Saying this, he climbed onto the highest branch of the tree. He imitated Shāh Àbdul Àzīz exactly and in fact, added a few excellent points to the speech.

When Shāh Àbdul Àzīz emerged from the toilet, all the boys jumped and fled. Shāh Àbdul Àzīz then told him that there was no need for him to come to the lectures anymore.



The Narratives of the Úlama

The Narratives of Moulānā Shāh Muhammad Ishāq

Narrative No. 60

When the two brothers, the elder one being Moulānā Muḥammad Ishāq and the younger one, Moulānā Muḥammad Ya'qūb, used to enter the ḥaram of Makkah, they used to leave their shoes at the entrance. Although the shoes of other people used to be regularly stolen from inside the ḥaram, their shoes never used to be stolen.

The people used to be surprised at this. They asked them why their shoes were never stolen. They replied, "When we take off our shoes, we make them ḥalāl for the thief. And ḥalāl wealth has not been preordained for a thief. Therefore he cannot take them."

This was the teaching of Shāh Àbdul Qādir. When the shoes were stolen in his time from the Akbarī Musjid, he told the people to make the shoes ḥalāl for the thieves. Then they would not be able to take them.

Narrative No. 61

The elder brother of Hāfiz Àbdur Raḥmān Dehlwī was a ghair muqallid.¹ He used to frequent the gatherings of Moulānā Nānotwī. Hāfiz Àbdur Raḥmān was also slightly inclined towards the ghair muqallids. He also used to attend the gatherings of Moulānā Nānotwī.

Hāfiz Àbdur Raḥmān was the student of Moulānā Fayḍul Ḥasan and Moulānā Ḥusain Khān Khorjūwī. He was an excellent teacher of Urdu poetry.

However, he neither compiled a Persian anthology nor an Urdu one. He was an enemy of Ghālib and Shahīdī.² He used to turn their verses around and rebut them.

Hāfiz Àbdur Raḥmān used to say that when Nawāb Mīr Khān signed a peace treaty with the British, one of the conditions of the treaty was that they would keep the Wazīrud-Daulah under their supervision but he had the choice of living wherever he wanted.

He chose Delhi and began living there. He was pious from a young age. Moulānā Ghulām Jaylānī

¹ He did not subscribe to any school of thought.

² The name of two poets.

Rāmpūrī was his teacher. Moulānā Ghulām was the maternal uncle of Moulānā Haydar Àlī Tonkī.

The youth of Delhi who were the same age as Wazīrud-Daulah began joining his company because of his piety. One of the boys used to frequent the company of Shāh Muḥammad Ishāq Sāhib. He always spoke the truth.

Wazīrud-Daulah used to praise his teacher as one is bound to be inclined towards one's teacher. Sometimes he criticized the people of Delhi.

The boy used to rebut him and say, "Your teacher dons a turban in such a manner, dons such a coat, dons such a trouser, dons such shoes and leans against a pillow when sitting while the poor people of Delhi sit on sacks, don kurtas of flimsy linen, don coarse trousers, don shoes of thick coarse leather. In spite of that, what relationship does the knowledge of your teacher have to their knowledge? Their knowledge is very profound."

One day someone asked Moulānā Ghulām Jaylānī about 'ta'ziyah'.¹ Moulānā Ghulām Jaylānī replied that it was an evil practice that should be abandoned.

¹ A commemorative model of Imām Husain's tomb carried by the Shī'ahs during the processions of Muharram.

The Narratives of the Úlama

He was asked how was it to disgrace the *ta'ziyah* by breaking it, urinating and defecating on it. He replied, "No, this should not be done. It should be buried because the name of Husain ﷺ had appeared on it already. It should therefore be respected."

On hearing this, the boy stood up and very respectfully said, "Moulānā, whose name was on the heifer? And what did Mūsā ~~عليه السلام~~ do to it?"

Moulānā Ghulām Jaylānī remained silent and could not respond.

The boy greeted Wazīrud-Daulah in that very gathering and said, "Sir, did I not tell you that the knowledge of the people of Delhi was very profound. I only go to the gathering of Shāh Muḥammad Ishāq sometimes."

The effect of this was that Wazīrud-Daulah became devoted to this family and took bay'at at the hands of Sayyid Sāhib.

Narrative No. 62

Sayyid Sāhib, Moulānā Àbdul Hayy Sāhib, Shāh Ishāq Sāhib, Moulānā Muḥammad Ya'qūb Sāhib and Moulānā Ismā'īl were totally united.

The Narratives of the Úlama

When Shāh Àbdul Àzīz passed away, everyone was concerned about whom to make his successor. Moulānā Ismā'īl was thirteen years elder than Shāh Ishāq Sāhib, Moulānā Ya'qūb was ten years elder and Sayyid Sāhib was eight years elder.

All of them were of the opinion that Shāh Ishāq should be appointed the successor. It was decided that Shāh Ishāq would sit at the position of the head in the madrasah. No one else should sit there. However, out of the madrasah, they could sit as they wished.

This became their normal practice. In the madrasah, Shāh Ishāq would sit in the main position while the others, even Sayyid Sāhib would respectfully sit in front of him.

Out of the madrasah, Sayyid Sāhib would take the leading position and if he was not present, Moulānā Àbdul Hayy would do so. Moulānā Ismā'īl would neither take the head position inside the madrasah nor outside.

Narrative No. 63

A very capable and famous Christian priest came to Delhi during the era of Shāh Muḥammad Ishāq. He gave a general invitation to the scholars of Delhi to

The Narratives of the Úlama

engage in a debate. The people who opposed the Àzīzī family had tremendous animosity for Shāh Muḥammad Ishāq. They told the priest to debate Shāh Muḥammad Ishāq in particular. They thought that the priest would defeat him because the priest was very eloquent while Shāh Muḥammad Ishāq was very simple and spoke very little. In this way, Shāh Muḥammad Ishāq would be disgraced.

The priest invited Shāh Muḥammad Ishāq to a debate. The latter accepted without any formality. The friends of Shāh Muḥammad Ishāq became very concerned. Moulānā Farīdud-dīn Murādabādī who was the student of Moulānā Ismā'īl and Nawāb Rashīdud-dīn Khān, was a very intelligent man. He and Moulānā Muḥammad Ya'qūb requested Shāh Muḥammad Ishāq not to debate and to make them his representative. Shāh Muḥammad Ishāq said, "He has invited me to debate. I will debate with him. There is no need to appoint any representative."

The king also opposed Shāh Muḥammad Ishāq. The debate was to take place in the fort. When the time for the debate arrived, all the people entered the fort and the debate began.

Due to the power of Allāh, when the priest came before Shāh Muḥammad Ishāq, his body began quivering and he lost his senses. He could not even utter one word.

The Narratives of the Úlama

After a little while, Shāh Muḥammad Ishāq said to the priest, "Are you going to say something or must I begin?" The priest replied, "You say something."

Shāh Muḥammad Ishāq explained the truthfulness of Islam with full confidence and he presented the proofs of the falsehood of Christianity. The priest remained completely silent. Neither did he rebut the speech nor did he question anything.

When all the people saw the helplessness of the priest, Shāh Muḥammad Ishāq then addressed the scholars who had told the priest to debate with him. He said, "It has been the rule of our family that before studying tafsīr, the Torāh and Injīl is taught first. There is no enjoyment in the Qur'ān without studying these books. I was also taught these books according to this rule. Therefore I am not unaware of Christianity.

If Ishāq was defeated and disgraced, it would have been no problem because I never made a claim to knowledge. However, Islam is yours also."

All his opponents were extremely embarrassed and the debate terminated.

Narrative No. 64

A student of Shāh Muḥammad Ishāq lived in Ajmer. He began explaining the ḥadīth, "Do not travel to any place..." It had an effect on the people.

Coincidentally, Shāh Muḥammad Ishāq made an intention at that time to emigrate. When he came to know of Shāh Muḥammad Ishāq's intention, he wrote to him saying, "Since you have resolved to emigrate, do not come to Ajmer because I am delivering a lecture on not travelling. The people have been reformed. There is a fear of all this being lost if you have to come here."

Shāh Muḥammad Ishāq wrote in reply, "I will not come with the intention of visiting Ajmer. Since Ajmer is on the way, and Khājah Sāhib is from our Mashāikh, therefore I cannot go away without presenting myself.

When I come, you must deliver a lecture and say in your lecture, 'Ishāq has committed an error by coming to Ajmer. His action is no proof.' And say this in front of me. Do not think that this will upset me. It will never upset me at all. I will make an admission that it is my error.

The harm which you fear will be removed. The grave worshippers are our rivals. One cannot leave one's beloved in fear of one's rivals."

Narrative No. 65

Every resident used to come and meet Shāh Àbdul Àzīz. He used to place a reed stool for this purpose. Shāh Àbdul Àzīz used to send the fruit of the season to the one who gave some donation. When Shāh Àbdul Àzīz passed away, everyone elected Shāh Ishāq as the leader. They used to hand their donations over to him to the extent that even Sayyid Sāhib used to do this.

While Shāh Ishāq was teaching at the madrasah, a resident came. Shāh Ishāq neither looked at him nor was there any change in his majlis. Shāh Ishāq always kept his gaze low.

Some people wanted to look at his eyes which were very beautiful but could not do so throughout their lives. The resident came and walked around the madrasah.

When the lesson was over, he came to Shāh Ishāq and spread his legs out to sit down because of his trousers. After a while he requested leave. Shāh Ishāq said, "I know that Shāh Sāhib used to send a

gift to you but I have nothing to send as a gift to you."

When the resident went away, some Muslims tried to make him have a bad impression of Shāh Ishāq by saying, "Look, he did not even turn his attention towards you. He has become arrogant." The resident reproached him and said, "Be silent, I went to test this Shāh to see how independent he was of the world."



The Narratives of Sayyid Ahmad Raibarelwī Sāhib

Narrative No. 66.

The custom of saying 'As-Salāmu alaikum' had been completely abandoned in India to the extent that it was even abandoned in the family of Shāh Sāhib. When greeting, they used to say, "Àbdul Qādir conveys his (*taslīmāt*) greetings," "Rafī'ud-dīn conveys his greetings."

When Sayyid Sāhib went to Shāh Walīullāh, he greeted the latter by saying, "*As-salāmu alaikum*". Shāh Walīullāh was overjoyed to hear him saying salām. He issued the order that in future *salām* will be made according to the sunnah method. Sayyid Sāhib took the pledge at the hands of Shāh Walīullāh Sāhib and after spending six days in his company, left.

He returned after six months. He stayed in the company of Shāh Àbdul Àzīz for six months. Then Shāh Àbdul Qādir requested for him from Shāh Àbdul Àzīz. Shāh Àbdul Qādir kept him in his company at the Akbarī Musjid for two and a half years. The details follow in the next narrative.

Narrative No. 67

After taking the p'ledge, Sayyid Sāhib came for the second time with the intention of studying. Shāh Àbdul Qādir Sāhib made him stay in the musjid which was about fifty feet away from his madrasah. Shāh Àbdul Qādir and his students used to perform salāh in that musjid.

After instructing him regarding his incantations, he told him to meet him regularly. Shāh Àbdul Qādir appointed three people to serve Sayyid Sāhib and instructed them to provide whatever Sayyid Sāhib needed. He gave them a small pitcher and told them to bring water from the Jamnā River daily for Sayyid Sāhib.

The three people who were appointed to serve Sayyid Sāhib were Sayyid Thaman Àlī Khānpūrī, Qārī Nasīm Rāmpūrī and his younger brother. The latter two were so pious that people used to compare their piety to that of Moulānā Muzaffar Husain.

Sayyid Sāhib studied for six months. After six months there was a wedding in Shāh Sāhib's family. All three brothers, Shāh Àbdul Àzīz, Shāh Àbdul Qādir and Shāh Rafī'ud-dīn were present. A tent was pitched for the occasion.

Due to a margosa tree, the tent could not be properly pitched. In the meanwhile, Sayyid Sāhib entered the musjid. When he saw what was happening, he tied his kurtah to his waist and climbed the margosa tree. He pulled the tent and straightened it out completely. The sag was eliminated.

Shāh Àbdul Qādir admired this act of Sayyid Sāhib and said to Shāh Àbdul Àzīz, "Give Sayyid Ahmad to me."

Shāh Àbdul Àzīz replied, "You may take him." He told Sayyid Sāhib to go with Shāh Àbdul Qādir. The latter took him to the Akbarī musjid and made him stay in one of the rooms. He told him what adhkār¹ to recite there.

Sayyid Sāhib complied with the request and continued being engaged in dhikr. He sat in the place demarcated by Shāh Àbdul Qādir, even if it rained; there was a severe wind or sunshine. He never got up from there until Shāh Àbdul Qādir told him to do so.

Shāh Àbdul Qādir kept him for two and a half years in his company. After two and a half years, he took him to Shāh Àbdul Àzīz and said, "Sayyid Ahmad is present. You may now test him or have him tested."

¹ Devotions.

The Narratives of the Úlama

Shāh Àbdul Àzīz replied, "As you say. Now grant him the permission to accept the pledge."

Shāh Àbdul Qādir said, "Hadrat, you must grant him permission and your *silsilah*¹ will continue from him." Shāh Àbdul Àzīz gave him permission to accept the bay'at.

Narrative No. 68

During the time when Sayyid Sāhib was learning *taṣawwuf* by Shāh Àbdul Àzīz, the latter taught him the lesson of 'taṣawwur sheikh'.² Sayyid Sāhib said, "Hadrat, if *taṣawwuf* is dependent on 'taṣawwur sheikh', then I am leaving this path. And if it is not dependent on it, then there is no harm. But delete this imagination. Shāh Àbdul Àzīz replied, "Taṣawwuf is not dependent on it. You may leave out 'taṣawwur sheikh'.

Narrative No. 69

Miājī Muḥammadī used to say that he began studying '*Kāfiyah*'³ under Moulānā Muḥammad Ishāq. When Sayyid Sāhib came, he began studying

¹ Saintly line.

² Picturing one's sheikh to be in front of one.

³ A textbook of Arabic Grammar.

The Narratives of the Úlama

'*Mizān*'¹ by Moulānā Muḥammad Ishāq.

He studied so fast, that he caught up with Miājī in *Kāfiyah* when he had already passed the halfway mark. While studying *Kāfiyah*, Sayyid Sāhib began studying *Mishkāt* under Moulānā Muḥammad Ishāq. At the same time, he also studied some other book by Moulānā Ismā'īl.

Moulānā Àbdul Qayyūm used to say that when Sayyid Sāhib was studying, his condition became such that when he would look into a book, the alphabets would disappear. They referred the matter to the doctors but nothing happened.

When this incident was mentioned to Shāh Àbdul Àzīz, he said, "Look at a net or something delicate and see whether it also disappears from your sight.

When Sayyid Sāhib experimented, a delicate thing did not disappear from his sight. When Shāh Àbdul Àzīz was informed, he said, "Leave studying."

A servant asked, "What is this? And you have given the order to stop studying."

Shāh Àbdul Àzīz responded, "I gave the order to test delicate things because if other delicate things also

¹ A textbook of Arabic Morphology.

The Narratives of the Úlama

disappeared, then it was an illness. It should be treated. When other things did not disappear, then it is proof that it was not an illness.

The cause was that formal knowledge was not predestined for him. Therefore I told him to leave studying. He will not obtain knowledge by studying but by divine means."

Narrative No. 70

When Sayyid Sāhib went to Saharanpur, he sat on the pulpit of the Būbnī Musjid and delivered a talk. Moulānā Àbdul Qayyūm, the son of Moulānā Àbdul Hayy sat in front of him. He was a toddler at the time.

On one side of the musjid, Moulānā Àbdul Hayy and Moulānā Ismā'īl sat. When more than half the lecture was finished, Moulānā Àbdul Hayy gestured to Moulānā Ismā'īl to get up. He took him to the side where the graves were.

There he said to him, "Sayyid Sāhib has delivered this lecture before and you and I have written it down as well. Do you understand what he is saying at the moment?"

Moulānā Ismā'īl replied, "I understand a little."

The Narratives of the Úlama

Moulānā Àbdul Hayy said, "The truth is I have tried very hard but could not understand anything. How can we contain this ocean in our small cups? We should tell Sayyid Sāhib to simplify his lecture so that we can understand it." After saying this, both of them went and sat in their places.

Moulānā Àbdul Qayyūm said, "While I was sitting in front of Sayyid Sāhib I was playing with his legs as I was still a child. Sometimes I played with this leg and sometimes with the other leg. I would place my hands on his feet and tickle them.

When my hand would reach halfway up his lower leg, Sayyid Sāhib would immediately push it down. I did this many times, but everytime Sayyid Sāhib pushed it away.

Narrative No. 71

Miājī Muhammadi' used to say, "When Sayyid Sāhib used to go for a walk, many distinguished people used to hold the saddle straps for catching game. We also wanted to have this honour, but never got the opportunity. One day, I found an opportunity. I held the saddle straps and walked with Sayyid Sāhib.

There was an alley in the Khānam Bazaar. A prostitute lived in the corner of the alley. The

The Narratives of the Úlama

prostitute was extremely beautiful and educated. Ordinary people did not visit her. She was frequented by distinguished people.

When Sayyid Sāhib passed her house, she was standing at the door. She had light green clothes on. He glanced at her once and advanced forward with his horse. He had hardly moved twenty to twenty five steps when she came crying and saying,

"O rider, for Allāh's sake, stop the horse."

Sayyid Sāhib stopped the horse. She immediately hung onto the two front legs of the horse. Then she began sobbing.

Sayyid Sāhib kept on saying, "O lady, listen. What is the matter? Who are you and why are you crying? Leave the horse's legs and say what you want."

But she did not listen and continued holding the legs of the horse and crying. After a while, she recovered and said,

"Miā, I am a widow and want to repent. I don't want anything else."

Sayyid Sāhib asked her if there were people in her house. She replied in the affirmative. Sayyid Sāhib

The Narratives of the Úlama

asked her if she would perform nikāh after repenting. She again replied in the affirmative. She agreed to do whatever Sayyid Sāhib told her.

He asked her if she had anyone in mind she wanted to marry. She said she had a certain person in mind. He asked her where the man was. She said, "He is at this moment in my house." He asked her if anyone else was in the house. She said there were several people in the house. Sayyid Sāhib told her and me to go and call everyone.

We went and found ten people. Nine of them came but the one she wanted to marry did not come. These people came in the same condition as she had come in. They all repented.

Sayyid Sāhib told everyone, "All of you go to the Akbarī Musjid. I am coming now."

Consequently all the people went to the Akbarī Musjid. Then he said to me, "Miā Muḥammadi, You have seen what we have done."

I replied, "Yes sir, I have seen it."

Sayyid Sāhib said, "Listen to me. The Jews, Christians, Magians and the Hindu ascetics also did these kinds of acts."

The Narratives of the Úlama

Some people have the strength of sight, some the strength of mind and some the strength of the heart. Some have the strength of sound. But this strength is earned. The strength I have been granted is divinely given.

If you see such strength in anyone, I advise you not to become a follower of him immediately. Do not regard him as a saint. Follow the one who adheres to the sunnah even if he does not have any of these strengths."

After saying this, he advanced forward. He reached the forest and said, "All praises are due to Allāh, I am that servant of Allāh for whom the fish in the water and the ants in their holes make duā for me. In whichever direction I go, the trees and animals recognize me and greet me."¹

¹ Moulānā Nānotwī said, "There are two forms of general acceptance. One begins from the elite and reaches the general public. The second is one that begins from the general masses and its effect reaches the elite. The first one is a sign of acceptance (by Allāh), not the second one. The sign of acceptance according to the ḥadīth is that first Allāh loves a person. Then He orders the creation of the higher realms to love him. The people of the higher realms then order those beneath them until it reaches the people of the world. The sequence that was present in the higher realms is followed in the world. First the good people love him, then the others follow. The acceptance that does not follow this sequence is not a proof of acceptance."

Then he said, "Look, when Rasūlullāh ﷺ announced his prophethood, those people first believed him who were the elite of

The Narratives of the Úlama

Miājī Sāhib said that after Sayyid Sāhib went for a tour, he returned to the Akbarī Musjid.

The prostitute and all the people were there. He made everyone take the pledge. He performed the prostitute's nikāh to the person she desired. Although she was very wealthy, she abandoned all her wealth and did not return to her house.

When Sayyid Sāhib engaged in jihad against the Sikhs, all these people participated with him. The nine people who embraced Islam were martyred. We don't have information about the prostitute and what happened to her.

that time. Then followed the people who were lower than them and so on. Finally, the good and the bad all came under the effects until some hypocrites who believed in him were also affected. It is for this reason that those who believed before hijrah were the best Muslims. They were followed by those who embraced Islam before Uhud, followed by those who accepted Islam before Khandaq, then Sulh Hdaybiyah, then the conquest of Makkah. After the conquest of Makkah, everyone became obedient. Rasūlullāh's ﷺ acceptance became completely general thereafter.

The acceptance of Sayyid Sāhib, Shāh Àbdul Àzīz and their family followed the same sequence. The people of perfection first followed them. Then their acceptance became general. The acceptance of our Hājī Sāhib (Imdādullāh) was also general. First the elite followed him and then his acceptance became general.

But among whom did Hājī Shāh become famous first. He became well known among the lay. After general fame, if a person is caught up in such fame, then it has no value."

The Narratives of the Úlama

This prostitute used to grind the feed of the horses with another prostitute who had repented at the hand of Moulānā Ismā'īl. Her name was Motī and her narrative has been mentioned in the previous pages. Due to excessive grinding, their hands had developed corns.

Hāfiz Muḥammad Akbar Khānpūrī says that he saw the two prostitutes. He said, "Once I asked them, 'Tell me, were you happy in your first condition or in this condition?' They replied, 'In reality, we were in a calamity. Now we cannot explain the comfort that we experience. The condition of our īmān at this time is that if we have to place our īmān on a mountain, the mountain will sink into the earth.'"

Narrative No. 72

Sayyid Ṣāhib was born on the first day of the thirteenth century. When Shāh Àbdul Àzīz heard this, he said, "All praises are due to Allāh that He wanted to create a person and He did so."

Narrative No. 73

When Sayyid Ṣāhib was in the company of Shāh Àbdul Àzīz, the latter told him how to keep contact with his sheikh and constantly ponder about him. Sayyid Ṣāhib asked to be excused from this. Upon that, Shāh Àbdul Àzīz said,

The Narratives of the Úlama

"If the old fireworshipper says so, make me a colourful prayer mat.

The sālik¹ is not unaware of the path to his destination and his custom."

Sayyid Ṣāhib replied, "You can tell me to commit a sin, I will commit it. This is not a sin but *shirk*.² I cannot endure this.

On hearing this, Shāh Àbdul Àzīz embraced him and said, "Okay, we will take you via the path of prophethood. You have no affinity for the path of sainthood."

Amīr Shāh Khān has written another incident about the obedience of Sayyid Ṣāhib. When Shāh Àbdul Qādir took Sayyid Ṣāhib to his masjid, he told him to sit at a particular spot and engage in dhikr.

Gradually the rainy season approached. One day Shāh Àbdul Qādir saw Sayyid Ṣāhib sitting in torrential rain. He asked Sayyid Ṣāhib, "Why are you sitting in the rain?" He replied, "You are the one who told me to sit here."

This is obedience. Shāh Àbdul Qādir did not even

¹ The one treading the path of tasawwuf.

² polytheism.

The Narratives of the Úlama

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The Narratives of the Úlama

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This is obedience. Shāh Àbdul Qādir did not even

¹ The one treading the path of tasawwuf.

² polytheism.

The Narratives of the Úlama

imagine that Sayyid Sāhib would regard his statement as so general. Even if the whole rainy season and winter went by, perhaps Sayyid Sāhib would not have stood up from that place.

This is how one obeys one's sheikh. And examine the difference of opinion in the first incident. Allāhu akbar! If there is a difference of opinion, this is how it should be and if there is conformity, this is how it should be. What kind of a sheikh he also had? The Sheikh did not say anything. He understood the reality and became pleased.

Narrative No. 74

Sayyid Sāhib allowed the people to take the pledge on his hands for tauhīd, risālat and following the sunnah. He greatly emphasized following the sunnah and intensely opposed innovations.

One day he told Moulānā Àbdul Hayy, "If you see me doing anything against the sunnah, inform me."

Moulānā Àbdul Hayy replied, "Hadrat, if Moulānā Àbdul Hayy has to see you doing anything against the sunnah, he will not be with you. That is, he will leave your company."

When Sayyid Sāhib got married, he was late for

The Narratives of the Úlama

ṣalāh. Moulānā Àbdul Hayy remained silent thinking that perhaps he was newly married and may have been slightly delayed. The next day Sayyid Sāhib was late again and he missed his first takbīr.

Moulānā Àbdul Hayy made salām in ṣalāh and said, "Are you going to worship Allāh or enjoy your marriage?"

Sayyid Sāhib remained silent and accepted his error. He thereafter began coming on time.

Narrative No. 75

A person from Patna Azīmabad used to send 360 pairs of clothes for Sayyid Sāhib so that he could don a new pair everyday.

A few days before Sayyid Sāhib disappeared, he used to say,

"Although I don a new pair everyday, but if the command of Allāh is that I don a blanket and sink into the dung of buffaloes, it will be my duty to be pleased with Allāh's decree."

He continued saying this for several days. Finally a disciple of Afghanistan asked, "Do you want to

The Narratives of the Úlama
separate from us? Why do you repeat this statement to us?"

Sayyid Sāhib replied, "In reality, I am obeying Allāh's command. A person should remain prepared at all times."

The End

وصلى الله تعالى على خير خلقه محمد وعلى

أصحابه وأهل بيته

وآخر دعوانا أن الحمد لله رب العالمين



The Narratives of the Úlama

A

Abdul Āzīz, 37, 38, 49, 53, 54, 55, 59, 61, 68, 119, 122, 134, 146, 148, 152, 163
 Abdullah Khān, 112, 113
 Ādam, 96
 adhkar, 151
 Afātūn, 131
 ahādīth, 15, 122
 Ahlus Sunnah, 97, 98, 99, 103, 105, 128
 Ajmer, 50, 144, 145
 Akbar Shāh, 76, 77, 118
 Akbar Shāh II, 76
 Akbarī Masjid, 68, 136, 149, 158, 161
 Ālawī, 112
 Ālī Naqī, 95, 96, 100
 Ālī Naqī Khān, 95, 96, 100
 Allāh, 10, 11, 18, 41, 68, 70, 78, 80, 86, 89, 91, 94, 97, 105, 115, 143, 157, 159, 160, 163, 166, 167
 Amīr Shāh Khān, 126, 164
 amr bil ma'rūf, 85
 Arabic, 3, 8, 45, 46, 47, 112, 152
 Aristotle, 131
 Arwāḥe Thalāthah, 11
 Ārzū, 125
 Āsr, 89, 90, 114
 Āzīzī, 141

B

Bahādur Shāh, 24
 Bahār Shāh, 42
 Barelli, 116
 Bī Chako, 118, 119, 120, 121, 131, 132
 British, 42, 47, 48, 59, 76, 137
 Būbnī Masjid, 154
 Budhānah, 72
 Bukhārī, 77, 78
 Bulandshahr, 87

C

Chambelī Shāh, 42
 Chandni Chowk, 41
 Chistī, 13, 20
 Christian, 141
 Christianity, 143, 144

The Narratives of the Úlama

D

Daldār Àlī Khān, 52
 Delhi, 20, 38, 40, 44, 53, 54, 62, 68, 72, 75, 81, 91, 94, 107, 114, 118, 129, 138, 140, 141
 Deoband, 11
Dhul Fiqār, 54
 Dīn, 13, 37, 48, 71, 97, 98, 99, 120

E

English, 43
 Eyebrow Sect, 47

F

Farrukhabad, 50
 Fātimah, 99, 118, 120, 121, 131, 132, 133
 Fidā Husain, 84, 85, 87
 Fidā Husain Rasūl Shāhī, 84
 fiqh, 63
 Firangī Mahal, 95

G

Ghālib, 137
 Ghulām Àlī, 25, 26, 27, 29, 30, 68, 85
 Gulāb Shāh, 42
 Gulzār Shāh, 43, 44
 Gumti, 90

H

ḥadīth, 13, 15, 34, 63, 70, 96, 97, 99, 100, 120, 123, 132, 144, 160
 Hadrat Àlī, 99, 128
 Hadrat Mu'āwiyah, 128, 129
 Ḥāfiẓ Àbdur Raḥmān Dehlwī, 137
 Ḥāfiẓ Darāz, 126
 Ḥāfiẓ Muḥammad Akbar Khānpūrī, 162
 Ḥājī Amīr Shāh Khān, 11, 13
 Ḥājī Imdādullāh Muḥājir Makkī, 13
 Ḥājī Munīr Khān, 91
 Ḥājī Sāhib, 13, 161
 Ḥakīm Àbdus Salām, 89
 Ḥakīm Diyā-ud-dīn, 72

The Narratives of the Úlama

hijāb, 119
 Hindu, 80, 159
 Hindus, 80

I

Ibn Taymīyah, 57, 58
 Ibnul Qayyim, 57, 58
 Imām Husain, 139
 Imām Rabbānī, 23
 Imām Shāhī, 42, 44
 India, 42, 48, 148
 Isā, 100

J

Jāis, 54, 55
 Jāmi' Musjid, 17, 19, 75, 81, 92, 94
 Jeddah, 111
 jihad, 73, 75, 106, 113, 114, 162
 jizyah, 100
 Jounpur, 39

K

Ka'bah, 111
 Kāfiyah, 152
 Khājah Qutbud-dīn Bukhtiyār Kākī, 16
 Khān Sāhib, 13, 15, 49, 61, 62, 65, 72, 90, 91
 Khānam Bazaar, 41, 92, 156
 Khānpūr, 91
 Khawārij, 103, 105

L

Lucknow, 39, 52, 95, 101, 114, 129

M

Madīnah, 41
 Maghrib, 89, 90
 Magians, 159
 majdhūb, 81, 82
 Makkah, 136, 161
 Mandit, 43

The Narratives of the Úlama

margosa, 150
 Miājī Muḥammadī, 49, 55, 57, 72, 152, 156
 Mirzā Mazhar Jāne-Jānā, 12, 13, 17
 Mirzā Qatīl, 53, 54
 Mīzān, 152
 Moulānā Ābdul Hayy, 89, 90, 95, 96, 97, 98, 99, 100, 101, 106, 112, 113, 114, 128, 140, 141, 154, 155, 165, 166
 Moulānā Ābdul Qayyūm, 15, 40, 48, 68, 90, 101, 106, 108, 153, 154, 155
 Moulānā Ābdullāh, 84, 107
 Moulānā Ābdur Raḥīm Raipūrī, 111
 Moulānā Aḥmad Ālī Khairabādī, 62, 65
 Moulānā Faḍl Haqq, 62, 63, 65
 Moulānā Faḍle Rasūl, 114, 115, 116
 Moulānā Faḍle Rasūl Badāyūnī, 114
 Moulānā Faḍlul Ḥasan Sahāranpūrī, 62
 Moulānā Fakhrud-dīn, 12, 13, 20, 21, 22, 23, 38
 Moulānā Farīdud-dīn Murādabādī, 142
 Moulānā Gangohī, 13, 15, 40, 51
 Moulānā Ghulām Jaylānī Rāmpūrī, 138
 Moulānā Ḥabīb Aḥmad Kīrānwī, 11
 Moulānā Ḥaydar Ālī Tonkī, 138
 Moulānā Ḥusain Khān, 137
 Moulānā Irshād Ḥusain Rāmpūrī, 126
 Moulānā Ismā'īl Shāhīd, 52
 Moulānā Maḥmūd Phaltī, 90
 Moulānā Maḥmūdul Ḥasan, 61, 62
 Moulānā Mājīd Ālī, 62, 65
 Moulānā Muḥammad Ḥasan, 72, 73, 74
 Moulānā Muḥammad Nabīh Ḥasan, 11
 Moulānā Muḥammad Sālim, 11
 Moulānā Muḥammad Ūmar, 52
 Moulānā Muḥī-ud-dīn, 48
 Moulānā Mūsā, 88, 89
 Moulānā Muzaffar Ḥusain, 150
 Moulānā Nānotwī, 13, 114, 137, 159
 Moulānā Rashīdud-dīn, 130, 131
 Moulānā Rashīdud-dīn Khān, 130
 Moulānā Rustam Ālī, 116
 Moulānā Rustam Khān Barelwī, 83
 Moulānā Wajīhud-dīn, 107, 109
 Moulānā Ya'qūb, 51, 122, 123, 140
 Moulānā Yūsuf, 48
 Mu'min Khān, 112, 113, 124, 125
 Muftī Ilāhī Bakhsh, 73
 Muftī Ṣadrud-dīn, 62, 63
 Muḥaddith, 12, 20, 34
 Muḥammad Irtidā, 101
 Muḥammad Kāle, 134
 Muḥammad Murtaḍā, 101

The Narratives of the Úlama

Muḥammad Tayyib, 2, 11
 Muḥammad Ya'qūb, 91, 94, 112, 123, 136, 140, 142
 Muḥarrām, 139
 Mujtahidīn, 52
 Mullā Jīwan, 111
 Munshī Ṣāhib, 83, 84
 Muslim, 36, 49, 58, 116
 Musnad Jinn, 15
 mutakallimūn, 64, 65

N

na'is, 75
 Najaf Ālī Khān, 38
 Nasīm Khān, 43, 44
 Naṣīrud-dīn, 41, 42
 Nawāb, 43, 50, 52, 54, 126, 137, 142
 Nawāb Muṣṭafā Khān, 43
 Nūh, 96

O

Oodh, 97

P

Patna, 166
 Persian, 45, 46, 47, 53, 137
 Peshawar, 126
 Phalat, 72
 Phalt, 38

Q

Qārī Nasīm Rāmpūrī, 149
 Qiblah-waka'bah, 53, 54, 55
 Qur'ān, 45, 46, 47, 61, 67, 77, 78, 89, 90, 144
 Qutb Ṣāhib, 40, 76, 91
 Qutbud-dīn Aḥmād, 16
 Qutbul Aqtāb, 16

R

rafa' yadain, 121, 122, 123
 Rashīdul Mutakallimīn, 130

The Narratives of the Úlama

Rasûlullāh, 55, 56, 57, 58, 78, 94, 97, 100, 160
Rawāfiḍ, 38, 39

S

Sadrā, 126
Sahābah, 55, 97, 128, 129
Saharanpur, 73, 154
salāh, 16, 17, 21, 82, 88, 115, 116, 149, 166
Sa'yid Ahmad Khān, 49
Sayyid Ahmad Raibarelwī, 148
sehnak, 118
Shāh Abdul Āzīz, 34, 37, 38, 39, 40, 48, 49, 50, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 68, 69, 79, 84, 121, 122, 129, 134, 140, 146, 148, 150, 151, 152, 153, 154, 161, 163, 164
Shāh Abdul Ghanī, 15, 34, 126, 130
Shāh Abdul Qādir, 40, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 87, 122, 133, 136, 148, 149, 150, 151, 164
Shāh Abdur Rahīm, 16
Shāh Ahlullāh, 15
Shāh Ahmad Sa'id, 126
Shāh Ālam, 76
Shāh Muḥammad Ishāq, 34, 52, 136, 138, 140, 141, 142, 143, 144, 145
Shāh Raft'ud-dīn, 38, 49, 55, 56, 87, 150
Shāh Waliullāh, 12, 13, 15, 16, 20, 21, 22, 23, 38, 148
Shahīdī, 137
Shahjahanpur, 43
Sharī'at, 45, 47
Sheikh Abdul Qādir Jailānī, 118
Sheikh Abdul Wahhāb, 57, 58
Shī'ah, 52, 66, 67, 68, 97, 101, 103, 104, 129
Shī'as, 38, 102, 104
Shiasm, 98, 99, 102, 104, 105
Shikarpur, 42, 43
shirk, 107, 112, 164
shirk jalī, 107, 112
shirk khafī, 107
Sikandarabad, 87
silsilah, 13, 151
Subhān Ālī Khān, 95, 96, 97, 99, 100, 128
Sūfī, 84
Sūfis, 39
sunnah, 23, 58, 97, 123, 148, 159, 165, 166
Sunnī, 66, 67, 68, 105
Sūrah At-Tīn, 93
Surah Fātiḥah, 69

The Narratives of the Úlama

T

ta'ziyah, 139
tabarrukāts, 75, 76
tafsīr, 63, 143
taqīyah, 102, 104
Taqwiyatul Imān, 107
taṣawwuf, 18, 23, 44, 46, 152, 163
taṣawwur sheikh, 152
ṭawāf, 58
Thaman Ālī Khānpūrī, 149
Tuhfat Iḥnā Āshariyah, 52

U

Úlamā, 13, 20, 21, 40, 95, 96, 117
Úmar, 97, 98
Urdu, 112, 134, 137

W

Wahhābī, 50
Wazīrud-Daulah, 137, 138, 140

Z

Zuhr, 21, 114

About the Author

**Moulânâ Qârî Muḥammad
Tayyib Sāhib** رَحْمَةُ اللهِ عَلَيْهِ

Birth

Moulânâ Muḥammad Aḥmad Qâsimî رَحْمَةُ اللهِ عَلَيْهِ [1346 A.H.], the son of Moulânâ Qâsim Nânotwî رَحْمَةُ اللهِ عَلَيْهِ was a great scholar of Islam. He was the principal of Dârul Ulûm Deoband for forty years. Initially he had two sons and a daughter who passed away in their infancy. Thereafter, for a long period, he had no offspring. The elders of Dârul Ulûm were concerned because they wanted the progeny of Moulânâ Qâsim Nânotwî رَحْمَةُ اللهِ عَلَيْهِ to continue. Moulânâ Abdus-Samî' رَحْمَةُ اللهِ عَلَيْهِ, an ustâdh at Dârul 'Ulûm, said that Sheikhul Hind رَحْمَةُ اللهِ عَلَيْهِ called him one day and told him to go to Fatehpûr to a saint whose du'âs. were accepted in respect of children. Sheikhul Hind رَحْمَةُ اللهِ عَلَيْهِ told him to request the saint to supplicate for Moulânâ Muḥammad Aḥmad رَحْمَةُ اللهِ عَلَيْهِ. Moulânâ Abdus-Samî' رَحْمَةُ اللهِ عَلَيْهِ did as he was requested. The saint asked him to come the next day.

When Moulânâ Abdus-Samî' رَحْمَةُ اللهِ عَلَيْهِ went to see him the next day, the saint said that he had

supplicated and that his du'â had been accepted. He also remarked that he was given the glad tiding that Moulânâ Muḥammad Aḥmad رَحْمَةُ اللهِ عَلَيْهِ would have a son who would become a ḥâfiz, qârî, âlim and a ḥâjî. The du'â manifested itself in the form of Qârî Muḥammad Tayyib رَحْمَةُ اللهِ عَلَيْهِ who was born in Jumâdath-Thâniyah 1315 A.H. (1897) in Deoband. His ancestral tree links up with Sayyidinâ Abû Bakr رَحْمَةُ اللهِ عَلَيْهِ. His grandfather, Hujjatul Islam, Moulânâ Muḥammad Qâsim Nânotwî رَحْمَةُ اللهِ عَلَيْهِ was a famous saint and scholar of the Islamic world who laid the foundation of Dârul 'Ulûm Deoband in 1867.

Education

Qârî Tayyib رَحْمَةُ اللهِ عَلَيْهِ was admitted to Dârul 'Ulûm in 1322 A.H. All the great elders attended his admission ceremony where *Bismillâh* was recited to commence his education. He was seven years old at the time. Qârî 'Abdul Wahîd Khân Ilâhabâdî رَحْمَةُ اللهِ عَلَيْهِ was chosen for the task of teaching him the recitation of the Holy Qur'ân. He completed memorizing the Qur'ân at the tender age of eleven in 1326 A.H. He had a loud and melodious voice from his youth and the teachers would listen with great enthusiasm to his recitation. Moulânâ Rashîd Aḥmad Gangohî رَحْمَةُ اللهِ عَلَيْهِ used to call him to recite the Qur'ân. Hadrat Gangohî رَحْمَةُ اللهِ عَلَيْهِ was extremely pleased with his recitation and would make plenty of du'âs for him.

The Narratives of the Úlama

From amongst his mentors were 'Allâmah Kashmîrî, Muftî 'Azîzur-Rahmân 'Uthmânî, Moulânâ Habîbur-Rahmân, 'Allâmah Shabbîr Ahmad 'Uthmânî and Moulânâ Asghar Husain رَحْمَةُ اللهِ عَلَيْهِ. Qârî Tayyib رَحْمَةُ اللهِ عَلَيْهِ said that he procured the enthusiasm for hadîth from his father who had an expert ability in explanations. He obtained the ability to explain the meanings of the ahâdîth from 'Allâmah Kashmîrî رَحْمَةُ اللهِ عَلَيْهِ and the style of expressing the laws (*masâil*) from 'Allâmah Shabbîr Ahmad 'Uthmânî رَحْمَةُ اللهِ عَلَيْهِ who was most eloquent. He qualified in 1337 A.H. (1918).

Qârî Tayyib رَحْمَةُ اللهِ عَلَيْهِ also had an interest in self defence and military tactics which he learnt from a pious saint, Amîr Shâh Khân.

Spirituality

In 1339 A.H. he took *bay'ah* (pledge of allegiance) at the hands of Sheikhul Hind رَحْمَةُ اللهِ عَلَيْهِ when the latter was just released from Malta. Sheikhul Hind رَحْمَةُ اللهِ عَلَيْهِ passed away five months later. Qârî Tayyib رَحْمَةُ اللهِ عَلَيْهِ then turned to 'Allâmah Kashmîrî رَحْمَةُ اللهِ عَلَيْهِ for spiritual guidance. The latter did not make Qârî Tayyib رَحْمَةُ اللهِ عَلَيْهِ take *bay'ah* but continued guiding him. Moulânâ Habîbur-Rahmân 'Uthmânî رَحْمَةُ اللهِ عَلَيْهِ suggested to Qârî Tayyib رَحْمَةُ اللهِ عَلَيْهِ to take *bay'ah* at the hands of Hadrat Thânwî رَحْمَةُ اللهِ عَلَيْهِ which he

The Narratives of the Úlama

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Services to Dîn

When Qârî Tayyib رَحْمَةُ اللهِ عَلَيْهِ first went to Bombay, the Ahle Bid'ah (innovators) spread allegations against him and labeled him the worst kâfir since he was related to all the elders of Deoband due to being their student or being related to them. Coincidentally, when he delivered a talk, more than 30000 people attended it. He spoke for approximately three hours and in this while completely overwhelmed the audience. After this speech, he was invited to all parts of Bombay to deliver talks especially in areas where the opponents were very vociferous against the 'Ulamâ of Deoband. This series of talks lasted for 29 days. Large crowds attended his talks and Moulânâ Ibrâhîm Balyâwî رَحْمَةُ اللهِ عَلَيْهِ conferred the title of "*Fâtih Bombay*" (the conqueror of Bombay) to Qârî Tayyib.

The condition of the people of Bombay before this was such that if any Deobandi Âlim visited any musjid, they would wash the musjid after his departure. After Qârî Tayyib's programmes, the people who pointed a pistol at Moulânâ 'Abdush-Shakûr رَحْمَةُ اللهِ عَلَيْهِ threateningly, now took *bay'ah* at the

The Narratives of the Úlama

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The Narratives of the Úlama

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The Narratives of the Úlama

hands of Qârî Tayyib رَحْمَةُ اللهِ عَلَيْهِ and repented from all their evil acts.

He was appointed the vice chancellor of Dârul Ulûm in 1341 A.H. during his teaching days. Then in 1348 A.H. he was appointed the chancellor. During his tenure as the chancellor, Dârul 'Ulûm progressed tremendously.

Besides his service to Dîn in the form of teaching, he was an outstanding orator. His talks became popular from his student days. He could easily speak on any Islamic subject no matter how intricate for two to three hours without any hesitation. His speciality was in unveiling the secrets of Sharîah.

From among his contemporaries were Muftî Shafî رَحْمَةُ اللهِ عَلَيْهِ, 'Allamah Idrîs Kândhelwî رَحْمَةُ اللهِ عَلَيْهِ and Moulânâ Badre Âlam Mîrthî رَحْمَةُ اللهِ عَلَيْهِ.

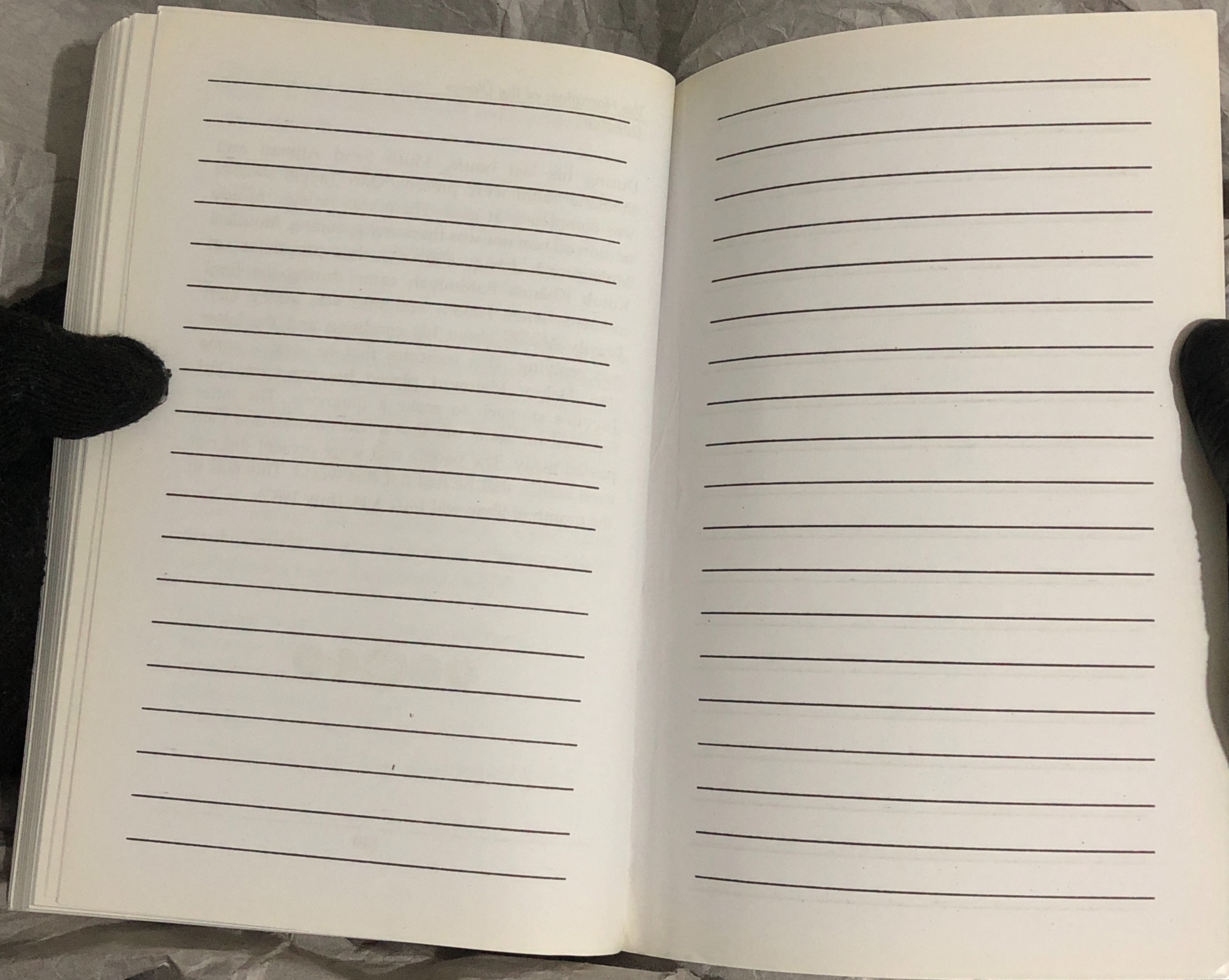
He penned many works some of which are:
Science and Islam,
Talîmâte Islâm,
The Philosophy of Salâh and
Tarîkh Dârul 'Ulûm Deoband.
His *Mawâ'iz* and *Majâlis* have also been published.

The Narratives of the Úlama

Demise

During his last hours, Muftî Sa'id Aḥmad and Moulânâ Sâlim were present. Qârî Tayyib رَحْمَةُ اللهِ عَلَيْهِ was completely at ease. There was no sign of any tension on him nor was there any groaning. Moulânâ Muhammad Ishâq رَحْمَةُ اللهِ عَلَيْهِ, the proprietor of Kutub Khânah Rahîmîyah came during the final moments when Hakîm Mahmûd was asking Qârî Tayyib رَحْمَةُ اللهِ عَلَيْهِ about his condition and the latter was replying. This indicates that he was in some ease. Hakîm Mahmûd placed his hand on Qârî Tayyib's stomach to make a diagnosis. The latter breathed for about one and a half minutes and then passed away. The people that were present did not even realize that he had left this world. This was in the month of Shawwâl 1403 A.H. (July 1983).





باللغة الإنجليزية

This is a collection of amazing narratives of the elders of Deoband directly narrated by the erudite scholar, Qari Muhammad Tayyib رَحْمَةُ اللهِ عَلَيْهِ . They include the incidents of Sayyidut Tāifah, Hadrat Shāh Walīullāh Muhaddith Dehlwī, Mirzā Mazhar Jāne-Jānā, Hadrat Shāh Àbdul Ghanī Muhaddith Dehlwī, Moulānā Shāh Àbdul Qādir Dehlwī, Moulānā Shāh Ismā'īl Shahīd, Moulānā Shāh Muhammad Ishāq and Sayyid Ahmad Raibarelwī Sāhib.